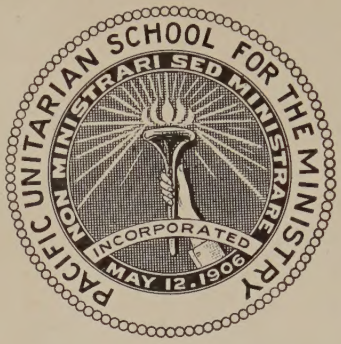

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THE

CHRISTIAN REFLECTOR,

AND

Theological Inquirer.

—VOL—

VOL. I.

Keep your Mind always open to receive Truth, and never set Limits to your own Improvement. Be always ready to hear what may be objected even against your favourite Opinions, and those which have had longest Possession of your Assent. And if there should be any new and uncontroulable Evidence brought against these old or beloved Sentiments, do not wink your Eyes fast against the Light, but part with any thing for the Sake of Truth. Remember when you overcome an Error you gain Truth; the Victory is on your Side, and the Advantage is all your own. *Dr. Watts.*

Liverpool,

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Preface.

The Editors of the following Work, gladly perceiving the increase of Knowledge, and the prevalence of Free Inquiry in the Town of Liverpool, were anxious to lend their aid in the further promotion of these desirable objects. They thought that if a Monthly Publication were set on foot, whose Pages should be open to the Communications of every Religious Denomination, it might be a means of exciting greater attention to the all-important doctrines and precepts of the Bible, that it would induce the young especially, to state their doubts, and propose their queries, on every subject of a Theological nature, with modesty and candour, and that thus by the conflict of contending opinions, TRUTH had a fairer chance of being elicited.

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With these designs they submitted their little publication to the world, and they rejoice in the success with which it has been attended. The approbation with which their well meant efforts have been received, is to them a sufficient reward, and will operate on their minds as a stimulus to still greater exertions.

The Editors earnestly solicit the continued Communications of every friend to Religious Truth and Virtue, to whatever Denomination they may belong, in order that they may be enabled in the time to come, to render "The Christian Reflector" more worthy of the age in which it is published, and cause it to accelerate in a still greater measure the happy and glorious period which Man is destined to witness, the universal prevalence of Knowledge, Liberty and Truth.

Liverpool, Dec. 1st, 1820.

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The Christian Reflector,

AND THEOLOGICAL INQUIRER.

" I speak as unto wise men ; judge ye what I say " PAUL.

No. 1. LIVERPOOL, AUGUST 16th, 1819. *Price 3d.*

ADDRESS.

THIS Number is offered to the public, as the first of a series of a New Work to be published occasionally. The size will vary as circumstances may require, and the price will be proportionate; of which the present Number will be the standard.

The work is not intended to be restricted to a party; communications from persons of different religious opinions will meet with a place in the REFLECTOR, provided they be free from personal reflections, and uncourteous language. And, in order to variety, it is requested that communications be as concise as the nature of the subject will admit.

The present Number commences with a *Christian's Creed*, framed from the New Testament, irrespective of the formularies of any party, and is such as, we think, all Christians may subscribe, without even any " mental reservation."

The passage in 1 John v. 7. &c., has attracted much notice in the Christian world, this will it is hoped, form an apology for the length of the remarks respecting its spuriousness; especially as such remarks are contained in works, rarely accessible to common readers.

In the next Number we shall call the reader's attention to the passage in 1 Tim. iii. 16. " *God was manifest in the flesh," &c.*, and show by what means the passage was altered to its present reading, and so go through, in successive Numbers, all those passages relating to the Trinitarian Controversy which are found to be corrupted in the original Text; and afterwards notice the false translations which occur in our common version of the Scriptures.

It is not our intention to keep always on the defensive; we shall occasionally attack the fortress of reputed orthodoxy, but in our warfare we shall restrict ourselves to the weapons of scripture and reason, and trust that our opponents will use no other ; it is truth, not victory, for which we contend.

All Communications intended for the REFLECTOR are to be addressed to F. B. Wright, Printer, No. 4, Swift's Court, Castle Street, Liverpool, and must be *free of Postage.*

A CHRISTIAN'S CREED.

I BELIEVE in *one God*, the *Father almighty*, the Creator of all worlds, visible and invisible; and that he is the only living and true God. And I believe that this doctrine of the *unity*, or of *one God*, is the fundamental article of all true religion, both *natural* and *revealed*; that it is founded in the first principles and obvious deductions of *reason*; strongly asserted in the *Jewish* revelation, and as clearly taught in the writings of the *New Testament*.

I also believe in *Jesus Christ*, the one Mediator whom God hath appointed and raised up, to be the great Prophet and Teacher, or the only Redeemer and Savior of mankind.

In particular that he was a *man* in the true and proper sense of the word; that he was born into the world, born of a woman as we are; that he was liable to bodily wants and weaknesses; suffered hunger, thirst, and weariness, had the infirmities of our nature, and was subject to death.

I moreover believe, that he was the great Messenger of grace, mercy, and peace, to sinners of the human race, and was sent by God with a high commission, to teach us heavenly truth, to set us an example of steadfast virtue amidst the temptations of this world; and of obedience to the will of God; and to instruct us how we may obtain everlasting life.

I believe that Jesus of Nazareth, a man approved of God, was the Messiah foretold by Moses and the Jewish Prophets; that he was styled in a peculiar and eminent sense the Son of God, or his only begotten or well beloved Son; and distinguished as such by a divine commission which he received from his God and Father to declare his will and make known his mercy to the sons of men.

I believe that the man Jesus, the Christ, being thus authorized and sent of God was abundantly qualified and fitted for every part of his ministry, by a communication of the divine wisdom and power, called the *Spirit of God*, or the *Holy Spirit*, given to him in greater abundance than had been bestowed

on any of the ancient Prophets and Messengers of the Most High; and that in his moral character, he was superior to all the children of men; that he was perfectly innocent, without guile, the holy one and the just; the brightest and the best example of piety, humility and charity, and of every human and godlike virtue.

I believe that, in fulfilling the benevolent and gracious design of his heavenly mission, he supported the most amiable and worthy character, by suffering many great and cruel indignities, as a faithful preacher of truth and righteousness; and that, when he had executed his divine embassy, with wonderful patience, resignation, and constancy of mind, he fell a sacrifice to the rage and malice of his enemies; but that, in reward of his obedience unto death, even the death of the cross, he was on the third day raised from the dead by the power of God; that he afterwards ascended up into heaven, being exalted at his father's right hand, to the highest dignity, dominion, and glory, as the *one Lord:* and that he will one day come again to be the final judge both of the living and the dead.

I believe that, in order to spread the *gospel of the kingdom,* and establish a church in the world, the apostles and first disciples of our Lord were not only divinely *illuminated,* but endowed with power from on high, God himself working with them by many incontestible convincing signs and miracles, that the faith of christians might stand and rest, not in the *wisdom of men,* but in the *power of God.*

I believe, that the doctrine of remission of sins upon repentance, is fully ascertained in the gospel; that there will be a resurrection of the dead, and another life after this; that perfect equity will take place in the future judgment; and that the happiness or misery of all mankind will depend on their actions in this life.

In a word, I believe that the *religion of Jesus* is founded upon the most plain and indubitable *facts,*—that it perfectly corresponds with the most honorable and worthy notions we

have of the Deity, and with all those natural principles of truth and rectitude which God had implanted in the human breast; and that the New Testament, which was ratified by the death and resurrection of Jesus, is to us, in these last ages, the only true *standard* of faith and worship, a perfect and infallible *rule* of life, and the blessed *charter* of all our hopes and privileges.

BIBLICAL CRITICISM.

TRUTH is of importance; and religious truth of the greatest importance, to a being whose hopes and fears extend beyond the present scene of things. The sacred writings, are a prize of inestimable value; but they increase in value and importance as they approach to that state of purity in which they were first penned. In the lapse of ages corruptions have found their way into the original text, both of the Old and New Testament; to remove which many learned men have devoted their time and talents.

The reader's attention is requested to the following testimonies of the spuriousness of 1 John v. 7.; they are the testimonies of men eminent for learning and piety, several of whom were warm advocates for the doctrine of the Trinity; but, at the same time, firm friends to the purity of the scriptures.

1 *John* v. 7. 8.

For [*there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. And*] there are three that bear witness [*in earth*] the Spirit, the Water, and the Blood, and these three agree in one.

That the passage contained between crotchets [ ] in the above text is spurious, that is, was never written by the Apostle, there is abundant evidence. And though in modern times it has been regarded by professing Christians as the

Bulwark of the Doctrine of the Trinity, yet it was unknown to the early disputants in the Christian Church, and in what has been called the Arian controversy, was never quoted, although had it been in existence it would by no means have been overlooked.

The history of the corruption appears to be this; First, some of the Latins interpreted the Spirit, Water, and Blood to mean the Father, Son, and Holy Spirit, to prove them one. Then Jerome, for the same end, inserted the Trinity in express words into his version. And from him the Africans began to allege it against the Vandals, about 64 years after his death. Afterwards the Latins noted his variations in the margins of their books, and thence it began at length to creep into the text by transcribing, and that chiefly in the 12th and following centuries, when disputing was revived by the Schoolmen. And when Printing came up, it crept out of the Latin into the printed Greek, against the authority of all the Greek MSS. and ancient versions, and from the Venetian presses it went soon after into Greece.

That Jerome inserted this passage into the vulgar Latin, we have his own authority. In the preface to his canonical epistles, he complains that he was accused by some of the Latins for falsifying Scripture; and makes answer, that former Latin translators had much erred from the faith, in putting only "the Spirit, Water, and Blood," in their editions, and omitting the testimony of the "Three in heaven," whereby the Catholic faith is established. And whilst upon this accusation, he recommends the alteration, by its usefulness for establishing the Catholic faith, this renders it the more suspected; by discovering, both the design of his making it, and the ground of his hoping for success

By the unanimous evidence of all the ancient interpreters, it will appear that the testimony of the "Three in Heaven" was wanting in the Greek MSS. from whence Jerome pretended to have borrowed it.

The ancient interpreters which I cite as witnesses, are

chiefly the authors of the ancient vulgar Latin, of the Syriac, and the Ethiopic versions. For as he says, the Latins omitted the tetimony of the "Three in heaven," in their version before his time, so in the Syriac and Ethiopic versions (both which from Bp. Walton's account of them, are much more ancient than Jerome's time, being the versions which the Oriental and Ethiopic nations received from the beginning, and generally used, as the Latins did the vulgar Latin) that same testimony is wanting to this day; and the authors of these three most ancient, most famous, and most received versions by omitting it, are concurring witnesses, that they found it wanting in the original Greek MSS. of their own times. It is wanting also in other ancient versions; as in the Egyptian Arabic, in the Armenian version, used, ever since Chrysostom's age, by the Armenian nations; and in the Illyrican of Cyrillas, used in Rascia, Bulgaria, Moldavia, Russia, Muscovy, and other nations, which use the Sclavonic tongue. "In a copy of this version," says Sir Isaac Newton, "printed at Ostrobe (Ostrow in Volhinia in the year 1581, I have seen it wanting; and one Camillus relates the same thing of ancient MSS. of this version seen by him." Father Simon a French Catholic Priest, says that it is wanting also in a certain version of the French Church, which he says, is at least 1000 years old, and which was published by Father Mabillon, a Benedictine Monk, nor is there any version wherein it is extant, except the modern vulgar Latin, and such modern versions of the Western nations, as has been influenced by it. So that, by the unanimous consent of all the ancient and faithful interpreters, which we have hitherto met with, (who doubtless made use of the best MSS, they could get) the testimony of the "Three in heaven" was not anciently in the Greek.

It was not only wanting in all the ancient versions, and in the Greek, but it was wholly unknown to the first Churches. This is proved by its never being introduced into that vehement, universal, and lasting controversy about the Trinity in the time of Jerome, and both before and long enough after it.

It was, (till lately) in every body's mouth, and accounted the main and most substantial text, and would assuredly have been so with them, had it been in their books. And yet it is not once to be met with in all the disputes, epistles, orations, and other writings of the Greeks and Latins. The writings of those times were very many and copious; and there is no argument, or text of Scripture, which they do not urge again and again. That of John's Gospel, "I and the Father am one," is every where inculcated, but this of the "Three in heaven, and their being one," is nowhere to be met with, till at length, when the ignorant ages came in, it began by degrees to creep into the Latin copies from Jerome's version. So far are they from citing the testimony of the "Three in heaven," that on the contrary, as often as they have occasion to mention the place, they omit it, and that too, as well after Jerome's age, as before it. This is done by Hesychius, Cassiodorus, Beda, and Pope Eusebius; and if the authority of Popes be of any importance, we have that of Pope Leo the Great. St. Ambrose, in the 6th chapter of his book, "*Of the Holy Spirit*," disputing for the unity of the three persons, attempts to prove that unity by the mystical unity of the Spirit, Water, and Blood; and makes no mention at all of "the Father, the Word, and the Spirit," which is a strong proof that no such expression existed in his day. The like reading there is of Facundus, Eucherius, and St. Austin; these are Latins, as late, or later, than Jerome. For Jerome did not prevail with the Churches of his own time to receive the testimony of the "Three in heaven." And for them to know his version, and not receive his testimony, was in effect to condemn it.

It is not to be found in the Greek writers, who read the passage without the "Three in heaven;" as may be seen in the works of Cyril of Alexandria, Œcumenius, and Didymus Alexandrius, who, in his commentary on the passage, reads, "the spirit, the water, and the blood," without mentioning the "Three in heaven," and so he doth in his book on the Holy Ghost, in which he seems to omit nothing that he could

find for his purpose: and so does Gregory Nazianzen, and also Nicetas. And it is worthy of remark, that as the Eusebians had contended that the "Father, Son, and Holy Ghost" were not to be considered as one, because they were things of a different kind; Nazianzen and Nicetas answer, that they might be considered as one, because John names as one three things which are not substantial, viz. "the spirit, the water, and the blood." By the objection of the Eusebians, it then appears that the testimony of the "Three in heaven" was not in their books; and by the answer of the Catholics, it is evident it was not in theirs. For while they answer by instancing the "spirit, water, and blood," they would not have omitted "the Father, the Word, and the Holy Ghost," had they been named together, and called one in the words immediately before; and to answer by instancing in these words would have been far more to their purpose, because it was the very thing in question. The Epistle of Leo the 10th which quotes the passage without the 7th verse, and without the words "*in earth*," in the 8th verse, was applauded in the West, and translated into Greek, and read in the Council of Chalcedon, and there solemnly approved and subscribed by all the bishops. So then we have the reading quoted by the Pope, owned in the West, and solemnly subscribed in the East by the fourth general Council, and therefore, it continued the public received reading in both the East and the West, till after the age of that Council.

Having taken a view of the printed copies let us consider the authority of the MSS. wherein we now read the testimony of the "Three in heaven." And from the strictest inquiry it has been found wanting in the MSS. of all languages but the Latin. A reading to be found in no MSS. but the Latin, nor in the Latin before Jerome's time, as Jerome himself confesses, can be of but little authority; and that authority sinks, because we have already proved the reading spurious by showing that it was heretofore unknown both to the Western and the Eastern churches, in the times of the great controversy about the Trinity.

The vulgar Latin (Bible) now in use, is a mixture of the old vulgar Latin and of Jerome's version together. Few of these MSS. are above 400 or 500 years old, the latest generally have the testimony of the "three in heaven;" the oldest of all usually want it; which shows that it crept in by degrees. Erasmus notes it to be wanting in three very ancient ones: one of which was in the Pope's Library at Rome; the other two were at Bruges, and he adds, that in another MS. belonging to the library of the Minorites in Antwerp, the testimony of the "Three in heaven," was noted in the margin in a *newer hand*. Peter Cholinus notes in the margin of his Latin edition of the Scriptures, printed 1543 and 1544, that it was wanting in the most ancient MSS. of the Tugurine Library. Dr Gilbert Burnet, in the first letter of his Travels, noted it wanting in five others kept at Strasburgh, Zurich, and Basil, one of which MSS. he reckons about 1000 years old, and the other four about 800. Father Simon has noted it wanting in five others in the Libraries of the King of France, Mon. Colbert, and the Benedictines of the Abbey of St. Germans. An ancient and diligent collector of MSS. cited by Lucas Brugensis by the name of Epanorthotes, notes in general, that it was wanting in the ancient Latin MSS.

And now, the following is the plan by which the passage became corrupted to the reading as we have it in our common Bibles. The words were first written in the margin, and afterwards by transcribers inserted in the text. And to put the matter beyond dispute, there are footsteps of the insertion still remaining. For in some old MSS. it has been found noted in the margin, in others the various readings are such as ought to arise, by transcribing it out of the margin with the text. I shall mention only the three following varieties of the MSS. which have not the testimony of the "three in heaven," some have the words, *in terra*, in earth, in the 8th verse, but the most want it; which seem to proceed from hence, that some, before they allowed so great an addition to the text, as the testimony of the "Three in heaven," noted

only "*in earth*" in the margin of their books, to be inserted into the testimony of the Spirit, the Water, and the Blood. Of the MSS. which have the testimony of the "Three in heaven," some in the 8th verse have "*these three are one;*" others not. The reason of this seems to be, that of those who noted this testimony in the margin, some blotted out "*and these three are one,*" in the 8th verse, according to Jerome, and others did not. And, lastly, the testimony of the "Three in heaven," is in most books set before the testimony of the "Three in earth;" in some it is set after. Erasmus notes two old books in which it is set after; Lucas Brugensis a third, and it is set after, by Vigilius Tapsensis, a mean writer, of the 6th century, and who is supposed to have had a considerable hand in the forgery. The cause of this variety may probably be, that it was sometimes so noted in the margin, that the reader or transcriber knew not whether it were to come before or after.

Let us now enquire how, and when the testimony of the "Three in heaven," crept out of the Latin into the Greek. Those, who first printed the Greek Testament, did generally, in following their MSS. omit it, except in *Spain*. It was omitted in the first and second edition of Erasmus, 1516 and 1519: in the edition of Francis Asulun, 1518: in that of Nicholas Gerbelius, printed at Haganau, 1521, and in that of Wolfius Cephalius, printed at Strasbourg, 1524, and again in 1526, and in that of Simon Colinæus at Paris, 1534. At the same time it was omitted in some editions of other Western languages, as in the Saxon and German editions of Luther; and in the Latin Tugurine editions of Peter Cholins, in 1543 and 1544. The first edition in Greek which has the words "three in heaven," was that of Cardinal Ximenes, printed at Complutum, in Spain, 1515, but not published till the year 1521. On account of the great heat the Spaniards manifested towards Erasmus, he printed the passage in his third edition, alledging the authority of a MS. said to be found in England which had the testimony of the "Three in heaven,"

and so it continued in his two following editions. And at length Robert Stephens, in 1550, reprinted Erasmus' edition, with some alterations, and various readings, taken out of the Complutensian edition and several Greek MSS.; but this passage was wanting in all Stephens' MSS. and because he had some of his various readings from Italy; Sir I. Newton says, "I will add, that a gentleman, who, in his travels, had consulted twelve MSS. in several Libraries in Italy, assured me, that he found this passage wanting in them all, one of the twelve was the most ancient and most famous MS. in the Pope's Library, written in capital letters."

It has been said, that the testimony of the "Three in heaven," was razed out of the books by the Arians. Yes, truly, those Arians were crafty knaves that could conspire so cunningly and slyly all the world over at once, to get all men's books into their hands and correct them without being perceived, aye, and conjurors too, to do it without leaving any blot or chasm in their books, whereby the knavery might be suspected and discovered and to wipe away the remembrance of it out of all men's brains, so that neither Athanasius, or any body else, could afterwards remember that they had ever seen it in their books before and out of their own books too, so that when they turned to the consubstantial faith, as they generally did in the West, soon after the death of Constantius, they could then remember no more of it than any body else. And, therefore, if this reading was once out, we are bound to believe that it was out from the beginning; unless the razing of it out can be proved by some better arguments, than that of pretence and clamour.

The English MS. wanted the clause, and, therefore, if there was any MS. in England that had the clause in it, it was a corrected one. Erasmus, who printed the triple testimony in heaven by that English MS. never saw it; tells us that it was a *new one;* suspected its sincerity; and accused it publicly in his writings on several occasions for several years together; and yet his adversaries in England never answered his

accusation: never endeavored to satisfy him and the world about it; did not so much as let us know where the record might be consulted for confuting him; but on the contrary, when they had got the Trinity into his edition, threw by their manuscript (if they had one,) as an almanac out of date. And can such shuffling dealings satisfy considering men? Let manuscripts at length be produced, and freely exposed to the sight of the learned world; but let such manuscripts be produced as are of authority; or else let it be confessed, that whilst Jerome pretended to correct the Latin by the Greek, the Latins have corrected both the Latin and the Greek by the sole authority of Jerome.

The above is extracted from Sir Isaac Newton's works, published by Dr. Horsley, in 5 vols. 4to. London 1785, vol. 5th, and is entitled "*An Historical account of two notable corruptions of Scripture, in a Letter to a Friend.*"

Not a single Greek Manuscript, written before the sixteenth century, contains the controverted passage.

Though it is contained in the common printed editions of the Greek Testament, it was not inserted on the authority of Greek manuscripts; for the editors of the Complutensian edition translated it from Latin into Greek: and from the Complutensian, it was transferred to the other editions of the Greek Testament.

It is contained in no other ancient version, than the Latin. It is wanting in both Syriac versions, in the Arabic, Coptic, Ethiopic, Armenian and Russian versions. It is true that in modern times the passage has been interpolated in the two last mentioned versions; but in the former it was not interpolated before the fourteenth, and in the latter not before the seventeenth century.

Not all the manuscripts even of the Latin version contain it. In some it is totally omitted; in others it is found only in the margin, and of those which have it in the text, some place it before, others after, the earthly witnesses.

The ancient Greek fathers have never quoted the passage, not even in those places where we should the most expect it.

Since the advocates of 1 John, v. 7. contend, that this passage would not have been contained in the Latin version, unless it had been contained likewise in the Greek, I will endeavor to show in what manner it was first introduced into the Latin version. The simple fact, that it had its origin in the Latin, is indisputable, since it is contained in no ancient Greek manuscript, and in no other version. And the cause which gave it birth, was probably the following. It appears from a former account I have given, that the African fathers interpreted 1 John v. 8. mystically, and considered 'the spirit, the water, and the blood,' as denoting the Father, the Son, and the Holy Ghost. Further it must be remarked, that the African fathers were the first, who discovered 1 John v. 7. in the Latin version. The combination of these two facts leads to the following probable conclusion: that the spiritual interpretation of 1 John v. 8. was written in the margin of one or more Latin manuscripts, and that, in order to distinguish the terrestrial from the celestial meaning, the words 'in terra' were added as a marginal gloss, in reference to 'testimonium dant,' in the eighth verse, by which means both the literal and spiritual meaning were rendered perfect. According to this representation, the text and the margin stood thus:

* in terra.	
Et tres sunt, qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt.	Quoniam tres sunt, qui testimonium dant, * spiritus, et aqua, et sanguis: et hi tres unum sunt.

Michaelis' Introduction to the N. Testament; translated by Dr. H. Marsh, 2nd edit. London, 1802, p. 417 and 435.

Dr. Adam Clarke, after a learned and accurate examination of the Evidence, both for and against the spuriousness of this passage, concludes with the following *Summary.*

1. *One hundred and thirteen Greek MSS.* are extant, con-

taining the First Epistle of John: and the Text in question is wanting in 112. It only exists in the *Codex Montfortii*, (a comparatively recent MS.) The *Codex Ravianus*, in the Royal Library, at Berlin, is a *transcript* taken from the *Complutensian* Polyglott.

2. All the *Greek Fathers* omit the verse, though many of them quote both ver. 6. and ver. 8. applying them to the Trinity, and Divinity of Christ, and the Holy Spirit; yea, and endeavor to prove the doctrine of the *Trinity* from ver. 6. and ver. 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

3. The *first place* the verse appears in *Greek*, is in the Greek translation of the Acts of the *Council of Lateran*, held A. D. 1215.

4. Though it is found in many *Latin* copies; yet it does not appear that any written previously to the *tenth century* contains it.

5. The *Latin Fathers* do not quote it even where it would have greatly strengthened their arguments: and where, had it existed, it might have been most naturally expected.

6. *Vigilius*, bishop of Tapsum, at the conclusion of the fifth century, is the first who seems to have referred expressly to the Three heavenly Witnesses: but his quotation does not agree with the present Text, either in *words* or in *sense;* and besides, he is a writer of very little credit, nor does the place alleged appear, to learned men, to be genuine.

7. The *Latin writers* who do refer to the Three heavenly Witnesses vary greatly in their quotations; the more *ancient* placing the *eighth verse* before the *seventh;* and very many omitting, after the earthly witnesses, the clause *these three are one.* Others who insert *these three are one,* add *in Christ Jesus*—others use different terms.

8. It is wanting in all the ancient *Versions,* the *Vulgate* excepted; but the more ancient copies of this have it not; and those which have it, vary greatly among themselves, as may be seen in the specimens already produced.

9. It is wanting in the *first edition* of Erasmus, A. D. 1516, which is properly the *editio princeps* of the Greek Text.

It is wanting also in his *second* edition, 1519; but he added it in the *third* from the *Codex Montfortii.*

It is wanting in the editions of *Aldus, Gerbelius, Cephalius, &c.*

It is wanting in the *German* translation of Luther, and in *all the editions* of it published *during his lifetime.*

It is inserted in our early *English* translations, but with marks of *doubtfulness.*

10. In short, it stands on no authority sufficient to authenticate any part of a revelation, professing to have come from God.

This text is not contained in any Greek MS. which was written earlier than the fifteenth century.

Nor in any Latin manuscript earlier than the ninth century.

It is not to be found in any of the ancient versions.

It is not cited by any of the Greek ecclesiastical writers, though to prove the doctrine of the Trinity, they have cited the words both before and after this text.

It is not cited by any of the early Latin Fathers, even when the subjects upon which they treat, would naturally have led them to appeal to its authority.

It is first cited by Vigilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged.

It has been omitted as spurious in many editions of the New Testament, since the Reformation; in the two first of Erasmus, in that of Zwinglius, and in that of Griesbach.

It was omitted by Luther in his German version. In the old English Bibles of Henry VIII. Edward VI. and Queen Elizabeth, it was printed in small types, or included in brackets; but between the years 1566 and 1580, it began to be printed as it now stands; by whose authority, is not known.

See Notes to the Improved Version of the New Testament.

Father Simon, a celebrated French Catholic writer, who lived in the seventeeth century, abandons this passage.

"From the research I have made in the Library of the King, and in that of M. Colbert, which are full of good MSS. I have not found *one* copy which contains this passage. I have read seven, belonging to the King's Library, some of these MSS. have scholia or marginal notes, but no scholiast mentions this passage. I have also consulted five MSS. in M. Colbert's Library, some of which are on paper, and of course not very ancient, but this passage is not found *in any of them.*"

Critical History of the New Testament.

The present Bishop of Lincoln, in his Elements of Christian Theology, observes, "I purposely omit the contested passage in the 1st Epistle of St. John. In any case it would be improper to produce a doubtful text in support of so important a doctrine as that of the Trinity; but I must own that after an attentive consideration of the controversy relative to this passage, I am convinced that it is spurious."

The late truly learned Professor Porson, of Cambridge, wrote a most invaluable work, in reply to Archdeacon Travis, in which he completely establishes the spuriousness of this passage; and Archbishop Newcome omits the text as spurious, in his version of the New Testament.

In the Eclectic Review, for March, 1809, are the following remarks on this passage. "Under these circumstances we are unspeakably ashamed, that any modern divines should have fought for the retention of a passage so indisputably spurious. They are in our esteem, the best advocates for the Trinitarian doctrine, who join in exploding such a gross interpolation, and in protesting against its being still permitted to occupy a place in the common copies of the New Testament."

F. B. WRIGHT, PRINTER, CASTLE STREET, LIVERPOOL.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL.

No. 2. LIVERPOOL, SEPT. 16th, 1819. *Price* 3*d.*

ON THE GOODNESS OF GOD.

To the Editors of the Christian Reflector.

GENTLEMEN,

There is not a subject more interesting and of greater importance to man, nor one more calculated to afford him real pleasure, than that of the goodness of God. The contemplation of it is sufficient to support the mind in the most distressing circumstances, to shed Light upon the darkest prospects of human affairs; to give consolation in the hour when all earthly comforts fail; it illumines the path to the tomb; deprives death of its terrors, and inspires the soul with a hope full of immortality.

The proofs of the Divine goodness are abundant and complete.

We learn the goodness of God from the Book of Nature; the visible world is an evidence of the goodness as well as of the wisdom and power of the Deity—The communication of life and being to such a multitude and variety of creatures, and the giving them all a capacity for enjoyment; for all the creatures he has made are capable of enjoyment, from the smallest insect to man, each according to its nature; and for each he has made provision, suitable to its wants and capacities, both personal and social. Over each he watches with a kind and tender care; not a sparrow falleth to the ground, says Jesus, without your father. "These all wait upon thee, says the Psalmist, that thou mayest give them their meat in due season—Thou givest; they gather: thou openest thy hand, they are filled with good."

How forcible is the exhortation of our great master, who says, in reference to this subject, "Fear not, therefore, ye are of more value than many sparrows."

The goodness of God is evinced in the provision made for the preservation of the different races of creatures which he has formed. All continue to the present day, and exist as a proof of the goodness of God.

Life is, on the whole, a blessing, a scene of enjoyment to all creatures. All are happy in the life the great Creator has bestowed upon them. Every creature seeks to preserve it. Enjoyment preponderates. However varied human circumstances may be, still the hours of pleasure, of happiness, of health, of enjoyment, are more in proportion than those of pain, of affliction and of trouble. There may be exceptions, but they are few; and that painful circumstances are more noticed is owing to their rarity. From what does this constitution of things arise, but from the goodness of God, who has arranged all circumstances around us? Who would not live the present life over again rather than cease to be? The good we enjoy is positive, the evil relative and temporary, and often is, and may always be, if properly improved, made conducive to happiness.

The laws which God has established in the moral world, are another proof of his goodness. That vice and misery, virtue and happiness, should be inseparable. That a man cannot depart from the rule of right, without incurring the penalty. That if he sin, he must experience pain and unhappiness. That the ways of wisdom are the ways of pleasantness and of peace. All are the wise ordinations of a Being of infinite goodness. He has ordained that individual and social happiness should be connected, that man may feel it his duty, and enjoy it as his privilege, to promote the happiness of his species; and that in proportion as he does this, he should increase his own happiness and enjoyment.

The goodness of God is evinced in having made man capable of perfection in improvement—that his character should

be formed by circumstances—that by the practice of virtue and goodness his mind should expand, and habits be formed that will prepare him for a higher and more noble state of existence, in which he will more resemble him who is essentially and eternally good.

The Divine Being has determined that every evil, under his government shall operate to good, that it shall have a tendency to work its own cure. "The wrath of man," says the Psalmist, "shall praise thee, the remainder thereof thou wilt restrain." Under the government of infinite goodness all things shall be in a progressive state of improvement, and all shall ultimately issue in goodness.

From the Gospel we derive the strongest and the most glorious evidences of the goodness of God. The scriptures express the goodness of God in the strongest terms—"God is good unto all, and his tender mercies are over all his works"—"God is love"—"There is none good but One, that is God." All the goodness of creatures sinks into nothing when compared with the divine goodness. All their goodness is but a ray from the sun of goodness--a little stream from an incessantly flowing fountain—an atom from the universe of good. Theirs is a drop—his the ocean; theirs a moment—his an eternity; theirs is subject to alloy and change—his pure, perfect, and immutable; theirs is limited to a few individuals—his over all his works—extends to millions of worlds and millions of systems of worlds peopled with intelligent beings, all partakers of his goodness. His goodness is his nature—underived. He is good in and of himself—infinite and eternal, and comprehends every perfection—He is essentially and unchangeably good. He can never cease to be good. All that he does is done in goodness. All that proceeds from him proceeds from goodness. He cannot fail to do all that is most good, all that is infinitely good. In a word, *His* goodness has no limit—It fills the universe—can never be diminished—is the source of all goodness—is beyond the conception of creatures—it has not entered into the heart of man to conceive,

the heights and depths, the breadths and lengths of the love of God, which passeth knowledge.

What presumption is it then, for any to limit the goodness of God to a portion of his creatures, and to suppose that he has passed by, and left the greater part of the human race to perish and never to partake of his goodness? Is it not more consistent with every view we can derive from the book of nature and of revelation, that all the creatures he has made shall for ever be the objects of his goodness; and that though he will inflict that punishment upon his erring creatures which their crimes render necessary, yet, that even *that* will be with the kindness of a father to reclaim his children, who have sinned against him? Will there be any moment in the existence of creatures when it shall not be said, "The Lord is good unto all, and his tender mercies are over all his works?"

The goodness of God should lead us all to repentance; to retrace our steps, and turn to the fountain of all our mercies. And also to commit our concerns to him who careth for us, and hath promised to cause all things to work for good to them who fear and love him.

Many reflections arise out of the contemplation of this subject, but I fear I have already trespassed too much on your pages. I shall, with your leave resume the subject at some future time; wishing you success in your undertaking, I subscribe myself, yours,

THEOPHILUS.

Liverpool, Sept. 1st, 1819.

To the Editors of the Christian Reflector.

GENTLEMEN,

It has long been a disputed question whether Reason should be employed on the subject of Religion. The Trinitarian deprecates its use—the Unitarian vindicates its exercise. The one stigmatizes it as cold—the other contends that its proper and virtuous employment is on all subjects attended with exquisite pleasure. The first designates it as carnal—the last considers it the most refined, spiritual part

of the nature of man—the Trinitarian is persuaded that it is a dark and treacherous guide—the Unitarian, that it is the lamp of the Almighty. Upon all unprejudiced minds the impression must be made from this comparison, that Trinitarianism and reason are opposed to each other—that if the one be embraced the other must be renounced. It gives me pleasure therefore to find, that all Trinitarians are not so minded. The Methodist body, to whose unwearied labours to reform mankind, I bear my willing testimony, appear to be divided upon this subject—one of the most distinguished members of that denomination, contending for the use of Reason in matters of Religion—another in the strongest terms deprecating its exercise. From their works on this subject I shall select two passages for the purpose of contrasting them with each other; —the one is from a Commentary on the Bible by Dr. ADAM CLARKE; the other from Remarks on that Commentary, by the REV. RICHARD WATSON. To the serious attention of your Readers I recommend these passages, and with fervent wishes for the success of the *Christian Reflector*, whose professed object is to assist in the discovery, and attainment of Truth and not merely victory over an opponent, or the triumph of a party,

I subscribe myself,

GLASGUENSIS.

DR. ADAM CLARKE.

"The doctrine which cannot stand the test of rational investigation cannot be true. We have gone too far when we have said, such and such doctrines should not be subjected to rational investigation, being doctrines of pure Revelation.—I know of no such doctrine in the Bible. The doctrines of this Book are doctrines of Eternal Reason and they are revealed because they are such."

REV. RICHARD WATSON.

"What rational evidence, except that they are doctrines of a Revelation from God, is there of the Trinity, or of the

union of two natures in one person in our Lord? It is of small consideration whether the doctrine in question be to me reasonable or not. The doctrine of the Trinity in Unity stands upon no rational evidence of the doctrine itself. I have no hesitation in saying, that the doctrines of the Trinity in Unity, of the union of two natures in one personal Christ, not only transcend but *contradict* human reason. It is to my mind at least a very strong argument *à priori* against any scheme, that it renders a doctrine of pure Revelation less difficult to Reason. All such doctrines as to human reason whether they are contrary to it or transcend it, are in their nature difficult, and difficult because they are true. And (startling as it may appear to those who pay so much homage to the efficiency of their Reason) difficult in proportion as they are *revealed.*"

BIBLICAL CRITICISM.

In our last Number we gave the history of the controverted text, in 1 John v. 7, we now present the reader with the following remarks on another disputed passage of scripture, *viz.*

1 TIMOTHY iii. 16.

Great is the mystery of godliness, God was manifest in the flesh.

(FROM DR BENSON.)

DR. BENSON paraphrases the passage thus: "And do not think me too importune or minute, in what I have said. For the truth which I am speaking of, and would have you support, is the mystery of godliness, the pure and true christian doctrine which is now plainly reveled; and is confessedly great and astonishing, viz. that he, who was manifest in the flesh, was justified by the miraculous and extraordinary gifts of the spirit, seen after his resurrection, by the apostles, his angels or messengers to the world; preached to the *Gentiles* as well as to the *Jews;* believed on in the world, and finally met with a glorious reception."

In his notes on this passage he observes: "As the apostle had alluded to the temples of idols and lifeless gods, and, most probably in a particular manner to the temple of Diana, at Ephesus, where Timothy then was, in those phrases, *the house of God, which is the church of the living God*; so here he seems to have alluded to the *heathen mysteries*, in saying, *without controversy, great is the mystery of godliness.* Their mysteries were concealed and dubious, little, and of no great moment. This was an open and reveled mystery, and confessedly great and important. Some of their mysteries were mere amusements, empty speculations; or mysteries of wickedness, which concealed and promoted vice. This is a *mystery of godliness* leading to the practice of every branch of piety and virtue. It is not a mystery consisting in unintelligible opinions, barren speculations, enthusiastic flights, superstitious ceremonies, or immoral practice."

"By the *mystery of godliness*, I understand the whole christian revelation, which is now a *reveled mystery*. And one particular of the christian doctrine, was, Christ's being preached to the Gentiles, and their being accepted without any subjection to the law of Moses."

"Our Saviour Jesus Christ hath informed us, that *his Father is the only true God.* John. xvii. 3. And Paul as clearly and expressly says, 'Though the Heathens have Gods many and Lords many, yet to us [Christians] there is but one God, the Father.' Now the Father was never said to be manifested in the flesh. That therefore would make one doubt of the common reading and interpretation."

"The author of the modest plea, says, p. 85. 'The word Θεος, (God) is not cited by any Greek writer, before the fifth, perhaps before the sixth, century. For though it is in the text of some Greek Fathers, yet their comment shows it to be corrupt. The two places cited by *Dr. Mill*, in favor of the modern reading, are one of them out of a piece of *Athanasius*, acknowledged to be spurious, and the other out of *Justin Martyr*, proves directly the contrary to what he

brings it for; showing clearly that Θεος, (God) was not in the text. The original reading appears to have been ὁς *he that*, and *Liberatus* and *Hincmarus* say that it was changed to Θεος, (God) by *Macedonius* bishop of Constantinople, which, according to the ancient way of writing, might be done with one small stroke thus ΟΣ ΘΣ."

See Dr. Benson's Paraphrase and Notes on Paul's Epistles, vol. 2, p. 271, &c. 2nd Edition, 4to. London, 1752.

(FROM DR. CARPENTER.)

"In this text, the word Θεος, in all probability, did not come from the pen of the Apostle, who wrote either ὁς *he who*, or ὁ *which*, referring to 'the mystery' in the last verse. Griesbach rejects Θεος from the text, and reads ὁς, maintaining that this change is required by those laws of criticism by which he had formed his text, and which had been approved by the most learned critics.—Upon Griesbach's reading, the passage may be thus interpreted. "Confessedly great is the mystery of the Gospel dispensation, (the admission of Gentiles into its glorious privileges:) He who was manifested in flesh, (that is, perhaps, was evidently a real man, and not, as the Gnostics taught, a man in appearance only,) was declared to be the Christ by the attestation of the spirit, in his resurrection from the dead; was seen by his Apostles; was preached among the Gentiles; was believed on in the world at large; was gloriously received by multitudes in every region where the sound of the Gospel was heard."—If ὁ be the true reading, and its claims are somewhat preferable to Θεος, the passage may be thus interpreted. "Confessedly important is the gracious dispensation of the Gospel, the doctrine according to godliness, which was revealed to us by one who was 'a man of sorrows and acquainted with grief;' which was shown to be of divine origin by the attestation of the spirit; which was viewed with astonishment and delight by those who were authorized to communicate it to others; which was preached among the Gentiles, &c. as before.—If Θεος had been the true

reading, it appears clear to my mind, that the Apostle by saying, 'God was manifested' or made known in or 'by man,' could have meant no more than the Apostle John when he said, 'the only Son, who is in the bosom of the Father, hath declared Him,' or than our Lord himself when he said, 'he who hath seen me hath seen the Father:' God by the Man Christ Jesus manifested his gracious purposes to men; and thus He was indeed 'manifested in flesh.' The remainder of the passage would however have been very harsh upon this reading, and the common interpretation of the common reading, only serves to increase its difficulty, and seems to me full of absolute inconsistencies. According to this interpretation, HE *who is at all times present in every part of the universe,* was circumscribed by a human body: HE *who* ALONE *hath immortality,* was raised from the dead by the spirit; HE *who dwelleth in light inaccessible, whom* NO ONE *hath seen or* CAN SEE, was seen by men; HE *who is the* BLESSED GOD, *and consequently ever and infinitely happy,* was received up into glory.—The doctrine of incarnation, (that an infinite, eternal and unchangeable Being, entered into a human frame, and by his union with it became truly man, susceptible of all the sufferings and wants of humanity,) is in itself considered, so confounding to the imagination, and throws such a weight upon the evidences of Christianity, that every one who holds it up as Christian doctrine, owes it to his religion to satisfy himself decisively that it is *really* revealed in the Scriptures."

Dr. Carpenter's Unitarianism the Doctrine of the Gospel, pp. 150—154, *Second Edition, London,* 1811.

(FROM SIR ISAAC NEWTON.)

"What the Latins have done to 1 John v. 7, the Greeks have done to this text of Paul to Timothy. For by changing O into ΘC the abbreviation of Θεος they now read, "Great is the mystery of godliness, God was manifested in the flesh." Whereas all the churches for the first four or five hundred years, and the authors of all the ancient versions, Jerome, as

well as the rest, read, "Great is the mystery of godliness; *which* was manifested in the flesh." For this is the common reading of the Ethiopic, Syriac, and Latin versions to this day; Jerome's MSS. having given him no occasion to correct the old vulgar Latin in this place. Grotius adds the Arabic. but the Egyptian Arabic version, has Θεος; and so has the Sclavonic version of Cyrillus; for these two versions were made long after the sixth century, wherein the corruption began; with the more ancient versions agree the writers of the first five centuries, both Greeks and Latins.

This text was never quoted as it now reads, during the hot and lasting disputes of the Arian controversy, though now those disputes are over, they that read "God manifest in the flesh," think it one of the most obvious and pertinent texts for the business.

The churches therefore of those ages were absolute strangers to this reading. For, on the contrary, their writers, as often as they quote the reading then in use discover that it was ὁ, *which*, For though they cite it not to prove the Deity of Jesus, yet they do sometimes quote it in the course of their writings; as Hilary, Ambrose, Austin, Beda, Fulgentius, Pope Leo the Great, and many others. These ancient Latins all cite the text after this manner, "Great is the mystery of godliness *which* was manifested in the flesh;" as the Latin MSS. of Paul's Epistles have it to this day, and it cannot be doubted that this has been the constant public reading of the Latin churches from the beginning.

The Greeks have changed the ancient reading of the text, not only in the MSS. of Paul's Epistles, but also in other authors. This will be evident by consulting their writings, the general strain of which, as well as the particular passages in which this text is quoted, is at variance with the reading *God;* but is quite plain and consistent by reading *which*. Nestorius reads *which* expressly, and absolutely excludes the word God from being understood by it,—"because," he says, "that thing which was manifested in the flesh, was justified

in the spirit; or replenished by the spirit in righteousness, and therefore that thing must be a creature." And now whilst he read the text thus, and urged it against the Deity of Christ, one would suspect, that if this had not been the received public reading in the Greek churches, his adversaries would have fallen foul of him, and exclaimed against him for falsifying the text, and blasphemously saying it was a created thing which the scriptures calls "God manifested in the flesh;" and such an accusation as this, would surely have made as great a noise as any thing else in the controversy; and yet nothing of this kind is to be met with in history. His adversaries do not so much as tell him the word God was in the text. They were so far from raising any controversy about the reading, that they themselves in their answers to his writings read *which*, as he did, and only laboured to put another sense upon the text, as I find by Cassian and Cyril, the two principal persons who at that time wrote against him.

John Cassin was the scholar of Chrysostom, and his deacon and legate to the Pope. He wrote his book, *De Incarnatione Domini*, at the instigation of Pope Leo the Great, and in the year 430, as Baronius reckons. This book was written in greek, but now extant only in latin: and he tells Nestorius that it was not a creature but the Mystery of Godliness that was justified which he would have found if he had read the whole text. He does not say *Deum justificatum apostolus prædicavit* (as he would certainly have done if it had been in his Bible) but *mysterium;* and so makes *mysterium*, or which is all one, its relative *quod*, the nominative case to the verbs which follow. In like manner the passage is read by all the writers of that period who quote it.

This change was first effected by the change of O or OC into ΘC, and the man who effected it was Macedonius, the patriarch of Constantinople, in the beginning of the sixth century. For the Emperor Anastasius banished him for corrupting it; but his own party (which at length prevailed) defended him as oppressed by calumnies; and so received *that*

reading for genuine which he had put about among them. *Liberatus*, archdeacon of the church of Carthage, who lived in that very age, has given us this account of Macedonius, in his Breviary which he wrote in the year 535, or soon after. The design of Macedonius in corrupting this text appears to have been to enable him the better to maintain the doctrine of two natures in Christ, which he asserted in opposition to Nestorius who held that Christ had but one nature.

The falsation of this passage was on foot in the beginning of the fifth century; and although Beza tells us that all the Greek MSS., read Θεος; yet I must tell Beza that all his MSS. read ὁ. For he had no other MSS. of the Epistles besides the Claromontan; and in this MS. as Morinus, by ocular inspection has since informed us, the ancient reading was ὁ; but yet in another hand, and with other ink, the letter Θ has been written out of the line, and the letter Ο thickened to make a C, appears; which instance shows sufficiently by whom the ancient reading has been changed. Many other writers give us similar testimony.

Besides, to read God makes the sense obscure, for how can it properly be said that "God was justified in the spirit;" but to read *which* and interpret it of Christ as the ancient christians did, makes the sense very easy. For the promised and long expected Messias the hope of Israel, is to us "the great mystery of godliness."

This Greek reading was unknown in the time of the Arian controversy; it is not to be found in any of the ancient versions, nor is cited in any of the ancient writers, but they always quote "which was manifested," &c. Why then should men be so fond of it now? Although a partizan, or a bigot may be blind to the truth, and contend for a corruption of Scripture when it makes for his favorite dogmas, yet the friend of christianity rejoices at the detection of fraud, and follows the light of truth wherever it may lead him."

Sir Isaac Newton's *Historical Account of Two Notable Corruptions of Scripture. See his works, 4to. Horsley's Edition, Vol. 5. London,* 1785.

To the Editors of the Christian Reflector.

GENTLEMEN,

We read, Matt. xxvi. 34, *Jesus said unto Peter, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice,"* which is understood by most expositors to mean, that before a particular time Peter would thrice deny his master. But there is a difficulty with common readers in understanding the 74th verse, in which we are informed, that *immediately the cock crew.* Is this to be regarded as a miracle, wrought by Jesus for the conversion of his disciple who had denied him? Was the cock which crowed at that particular moment, one selected from all others that were in Jerusalem, and miraculously restrained from crowing before that particular moment; and of course compelled to crow at the moment Peter went into the porch? And were all the other cocks in Jerusalem prevented from crowing both before and at that time? This would seem to be the case if the matter is to be viewed as a miracle; and if the above questions have any foundation, the whole must be miraculous. Wishing for a solution of the difficulty I feel, in common with many, I shall be obliged to some of your correspondents for an elucidation of the passage, assuring you at the same time that I am not actuated by motives of idle curiosity, but from a sincere desire to understand the language of Scripture, and am your well wisher,

AN INQUIRER.

MANY readers are, doubtless, in the same situation as Inquirer. It is most probable that it is not the crowing of a cock literally that is intended. The Rabbies tell us there were no cocks in Jerusalem, they were not permitted to be there on account of the sanctity of the place. It seems that they, (like the Dissenters in this country in times of yore,) were subject to a kind of five-mile-act, not being allowed to be nearer to the city than four or five miles. (See Wetstein's Note on Matt. xxiv. 72.)

The following extract on this head is submitted to Inquirer's attention, hoping at the same time, if the explanation is not satisfactory to our readers, we shall be favored with further remarks on the subject.

EDITS.

"Jerusalem was a military station, and had a strong garrison of always a thousand men, and during the feasts a much greater number. Hence we see Lysias the tribune was able to spare at one time two hundred spearmen, and threescore and ten horsemen, and yet leave sufficient for the protection of the place. Acts xxiii. 23. These troops were stationed at the castle of Antonia, which overlooked the temple, under the command of a tribune. Whatever military customs, therefore, the Romans observed, concerning the placing and relieving the guard, and the instruments accompanying it, were observed at Jerusalem.

"It is well known that the Romans, as well as the Greeks, divided the night into four watches of three hours each, i. e. from six in the evening to nine, from nine to twelve, from twelve to three, and from three to six. They are thus set down in Mark xiii. 35. *Watch, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning.* These watches, or guards, were declared by the sound of a trumpet, and whenever one guard relieved another, it was always done by the sound of a trumpet. The whole four watches were closed by the blowing of a shrill horn. Drakenborch says, the last trumpet, which blew at three in the morning, was sounded three times, to imitate the crowing of a cock; but from the words of Ausonius, it might be the shrill horn, which blew three times in imitation of a cock. And certainly this would render the imitation more striking.

"The guard or watches were relieved by the sound of the trumpet. The two last watches were both of them called cock-crowings, because cocks usually crowed in that space of time. But as the *trumpet* sounded these watches, its *sound* was often called the crowing of the first *cock*, and the crowing of the second *cock*. And more especially the last sounding of the trumpet was called the crowing of the second cock, because, as Ausonius says, it blew three times, which Drakenborch says was in imitation of a cock.

"They sent out their watches and divided them by a trumpet, whence good authors call these very watches *trumpets*, as the first, second, third, fourth *trumpet*, i. e. watch." But the two last watches they not only called the *third trumpet and fourth trumpet*, but, as has been seen, the *crowing of the first cock*, and the crowing of the second cock. Thus Aristophanes, as quoted by Whitby, almost in the very words of Mark, calls the fourth trumpet ὁτε το δευτερον αλεκτρυων εφεγγετο, when the *second cock crowed*. And Juvenal, Sat. ix. L 100. *Quod tamen ad cantum Galli facit ille secundi.* What he does at the crowing of the second cock.

"These authors mention the crowing of the *second cock*, which Mark expresses by the *cock crowed the second time*. I conclude, therefore, that when our Master prophesied that before the cock crew twice, Peter should deny him thrice, he did not stake his veracity on what never could be determined with precision, or on the caprice of an individual animal, but on a thing certain and constant—the trumpet sounding the fourth watch.

"Thus an absurd miracle is got rid of, and Christianity thereby rendered more creditable, both to Jews and Unbelievers."

Theological Repository, Vol. VI. pp. 105—110, *A. D.* 1781.

To the Editors of the Christian Reflector.

SIRS,

The Scriptural phrase, "the Son of God," has almost invariably been brought forward by the advocates of the proper Deity of Jesus the Christ as an unanswerable proof of that doctrine. The title, "Son of God," is one which is given to Jesus upwards of forty times in the New Testament; it is used by all the Evangelists, by the apostle Paul, in his Epistles, and by Jesus himself. It is therefore very important to ascertain its true and genuine meaning.—Without, at present stating my opinion of the import of the title, I beg to quote for the information and instruction of your readers, the following admirable remarks of a man, who would do honor to any denomination of Christians, Dr. Adam Clarke. The remarks occur in his Commentary on the New Testament, Note on Luke, i. 30.

I am, yours,

BEREUS.

Luke i. 35. *Therefore also that holy thing which shall be born of thee shall be called the Son of God.* "Here I trust I may be permitted to say with all due respect for those who differ from me, that the doctrine of the *eternal Sonship* of Christ is in my opinion antiscriptural and highly dangerous; this doctrine I reject for the following reasons:

"1. I have not been able to find any express declaration in the Scriptures concerning it.

"2. If Christ be the Son of God as to his *divine* nature then he cannot be *eternal*; for *Son* implies a *Father*; and father implies in reference to *son, precedency in time,* if not in *nature* too. *Father* and *Son* imply the idea of *generation*; and *generation* implies a *time* in which it was effected, and *time* also *antecedent* to such generation.

"3. If Christ be the Son of God as to his *divine* nature then the *Father* is of necessity *prior,* consequently *superior* to him.

"4. Again, if this *divine nature* were *begotten* of the *father,* then it must be in *time*; i. e. there was a period in which it *did not* exist, and a period when it *began* to exist. This destroys the *eternity* of our blessed Lord and robs him at once of his Godhead.

"5. To say that he was *begotten* from all *eternity* is in my opinion absurd; and the phrase *eternal Son,* is a positive self contradiction. ETERNITY is that, which has had no *beginning* nor stands in any reference to TIME. SON supposes *time, generation,* and *father*; and time also *antecedent* to such generation: Therefore the conjunction of these two terms *son* and *eternity* is absolutely impossible, as they imply essentially different and *opposite* ideas.

The enemies of Christ's divinity have in all ages, availed themselves of this incautious method of treating the subject, and on *this ground* have ever had the advantage of the defenders of the godhead of Christ. This doctrine of the *eternal Sonship*, destroys the *deity* of Christ; now if his deity be taken away, the whole gospel scheme of redemption is ruined. On this ground the atonement of Christ cannot have been of *infinite* merit, and consequently could not purchase pardon for the offences of mankind, nor have we any right to, or possession of an *eternal* glory. The very use of this phrase is both absurd and dangerous; therefore let all those who value *Jesus* and their *salvation* abide by the *Scriptures*."

To the Editors of the Christian Reflector.

GENTLEMEN,

I shall be glad to be informed by some of your Correspondents on what ground Unitarians reject the doctrine of the Divinity of Jesus Christ. It appears to me, that if he was not God, there can be no virtue in the atonement he made for the sins of the elect, and of course no foundation for sinners to hope for pardon and salvation; for without an atonement made by an infinite being to satisfy divine justice, all mankind must eternally perish.

I am, yours,

A CALVINIST.

Liverpool, August 21, 1819.

*** A. B. On Mysteries made plain, shall appear in our next.

PHILALETHES on the name *Son of God*, is received. We thank our friend J. K. for his hint, of which we will endeavor to profit. We hope THEOPHILUS will continue his reflections on the Goodness of God; the subject is interesting. We beg to inform R. C. that there is no reason to doubt that Father Simon was a true Catholic, although he denied the authenticity of 1 John v. 7. We can assure R. P. that Unitarians do not "deny the Lord who bought them;" yet if he will attempt the proof, we will insert it in the Reflector.

☞ *The design of the Christian Reflector is to promote inquiry and investigation. Its pages are open to all parties; nothing is required of our Correspondents but to abstain from every thing personal and indecorous.*

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

*** *The next Number will be published sometime in October.*

F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

" I speak as unto wise men ; judge ye what I say" PAUL.

No. 3. LIVERPOOL, OCT. 16th, 1819. *Price* 3*d.*

MYSTERIES MADE PLAIN.

To the Editors of the Christian Reflector.

GENTLEMEN,

The term mystery, as used by the advocates for reputed orthodoxy, is a very convenient cloak for other purposes than to cover ignorance. When we object to those doctrines which are termed, in the language of the party, the *fundamental* doctrines of Christianity, *evangelical* doctrines, &c., that they cannot be explained so as to be understood, we are told " that we must believe them notwithstanding; that they are mysteries; that as they are contained in the book of God, we *must* believe them, or we are in danger of perishing everlastingly. That reason has nothing to do but receive unhesitatingly the revelation which God has given, and to be satisfied with its contents."

But, gentlemen, I think we may ask, Is *Mystery* Revelation? Is *Revelation* Mystery? If this be affirmed, then of what use is the word revelation. Would it not have been better, to have called the New Testament a *Divine Mystery*, instead of a *Divine Revelation ;* and to have read, the " *Mystery* of Jesus Christ, which God gave unto him, by which his servants might be puzzled," instead of the present reading of Rev. i. 1.

But the friends of truth who follow the pure instructions of the New Testament, rejoice that the Gospel is a *revelation*, that it is LIGHT, that by it the things which were before *covered, hidden, mysterious*, are now *made plain*, so much so, that we may adopt the expression of Jesus the Christ, the teacher sent from God, " *Why of your ownselves judge ye*

not what is right?" as a leading motto of the Christian Scriptures.

The Gospel is a *revelation* from God, of his mind and will; suited to the state and condition of those to whom it is given. If a *revelation*, it cannot be a *mystery*. A mystery is something hidden, covered, unrevealed; but the moment *that* which *was* a mystery is revealed, that moment the mystery ceases. The apostle says (Eph. i. 9.) "Having made known unto us the mystery of his will." He further says of this mystery, "Whereof I am made a minister, according to the dispensation of God, which is given to me for you;—the mystery which had been hid from ages and from generations, but now is made manifest to his saints." Col. i. 25, 26. He calls this mystery and the glory of it, the Gospel dispensation which had been committed to him to minister to the Gentiles; and explains fully, by the following expression, what it is; "That the Gentiles should be fellow-heirs, and of the same body, and partakers of [God's] promise in Christ, by the Gospel."—Eph. chapter iii. throughout.

This appears to be the mystery mentioned in the New Testament, and which the apostle has explained to the meanest capacity. Had mankind abided by the plain and simple Gospel, such as it was left by Jesus and his apostles, we should never have known any of those dogmas which now assume not only the name of Christian doctrines, but are imposed upon the world as the very essential and fundamental doctrines of Christianity; but for which we search in vain, in the instructions of our Great Master, and in the sermons preached by his apostles, which are recorded by Luke in the Book of Acts, and by which both Jews and Gentiles were converted to Christianity.

Trusting the time is fast approaching, when men will generally renounce the system of mystery and follow the revelation of God. I am, Gentlemen, your well-wisher,

A. B.

Liverpool, Sept. 10, 1819.

BIBLICAL CRITICISM.

We proceed now to remark on another passage, which in the received text, is supposed to prove the proper Deity of Jesus, by the application of the word *blood* to God, who is said to have purchased the church with his own blood.

ACTS xx. 28.

Feed the Church of God which he hath purchased with his own blood.

WERE this reading genuine, it would go far to establish the idea that the immortal God could die; as well as the gross idea that God is composed of parts, that he is flesh and blood; a notion, one would think, too gross to be entertained by the meanest mind, in a country the least enlightened by the gospel. No doubt the text has been corrupted; it was written originally not with the word Θεου, *God,* but Κυριου, *Lord,* Griesbach without hesitation rejects Θεου and reads Του Κυριου, and says, that on the evidence for the latter reading he could not do otherwise.

The Eclectic Reviewers (March 1809) who have on all occasions shown themselves staunch Trinitarians, after a summary of the evidence, say; "On seriously weighing all the evidence, every impartial mind, we conceive, will admit, that the last, viz. '*the Lord,*' has the fairest claim to acceptance as the genuine reading."

Now the evidence is: seven MSS. only, and those of no antiquity and of little value read Θεου, *of God.* This reading is supported only by the Vulgate and Philoxenian-Syrian versions, which last read Κυριου *Lord,* in the margin. It is cited by no writers before Epiphanius and Ambrose, and they are doubtful. The ancient Syriac read ܡܫܝܚܐ, *Messiah,* Christ, the anointed, but in this it is singular, and unsupported by other versions or authorities. Forty-seven MSS. read Κυριου και Θεου, *Lord and God,* but these MSS. are neither of high antiquity nor of great value, and the reading is quite unsupported by the ancient versions and by ecclesiastical writers.

Ten MSS., of which four are ancient, read Κυριου, *Lord,* these MSS. are of the highest antiquity and authority, and of different families. All the readings in which these MSS. agree, are, by the best critics admitted as genuine, and this reading is supported by the most approved ancient versions and ecclesiastical authorities. *(See Wetstein and Griesbach.)*

"The blood of Christ," says Dr. Doddridge, "is here called the blood of God, as being the blood of that man who is God with us. And I cannot but apprehend that it was by the special direction of the Holy Spirit, that so remarkable an expression was used."

"This happens," says Mr. Belsham, "rather unfortunate for the credit of Dr. Doddridge's pious remark. For surely the Holy Spirit which inspired, would also have preserved the text; but the word God, in the received text, rests only upon the authority of the vulgate version and of a few MSS. of little note." *(See Belsham's Calm Inquiry.)*

Athanasius, commonly called saint Athanasius, says, "Our Scriptures no where mention the *Blood of God* such impudent expressions are only used by Arians."

(Athanas. cont. Apollin.)

Gilbert Wakefield, upon this passage says, "This is one of those unscriptural texts, which sturdy polemics of little learning, of less impartiality, and of no shame, are perpetually obtruding on our notice, to the deception of common readers and the disgrace of ingenuous criticism. No such expression could possibly come from the pen of our *Evangelist:* no such idea could enter the head of a primitive professor of the gospel. The *Arabic* Translator has employed both readings, which proves, that the original was already corrupted in his time, and, by the bye, that he made his translation from the *Greek*, a position, which has been disputed. He has—*the Church of the Lord God.* But the *Syriac*, that most ancient and, indeed, inestimable Version, which would be ill-exchanged for all the MSS. of the *Greek Testament* in the universe, most explicitly renders—*the Congregation, or the Church, of the*

Messiah, or *of Christ.* And so the *Coptic,* a most accurate and valuable translation: *the Church of the Lord.*"

Wakefield's Enquiry. p. 73—75.

Had we no other than the internal evidence of the N. T. and the general Principles of Christianity from which to judge, we should be justified in rejecting the reading, *of God,* because the opinion is contrary to the general voice of nature and the spirit of a divine revelation.

To the Editors of the Christian Reflector,

GENTLEMEN,

Unitarians are very frequently accused of setting aside certain parts of Scripture. From Gifford's Remonstrance to the Bishop of St. David's, I have extracted the following paragraph.

" From among several others the following text affords a striking instance of interpolation, 1 John iii. chap. 16 verse. ' Hereby perceive we the love *of God,* because he laid down his life for us.' *Query.* What humble reader of the gospel would suppose that there are no such words as *of God* in the original?"

Now if these two words are really not to be found in the original, and if it be (as I should think it must) known to Trinitarian Preachers that they are not, what motive can actuate them to read them to their congregations, and to quote them as evidence of the truth of their system?

W.

Liverpool, 28 *Sept.* 1819.

To the Editors of the Christian Reflector.

GENTLEMEN,

Some time since a circumstance occurred, which gave me no small pleasure. A young man, whom I had known from his youth up, a person of excellent disposition and the most correct morals; but who had been educated by worthy

and virtuous parents in a belief in all the doctrines established by law, in this country. This youth hearing the rude and violent attacks made upon Unitarian Christians, by some who would be supposed to possess all Christianity exclusively, became desirous of reading some works upon the subject. He did so, and following the example of those of old time, "searching the Scriptures daily," he became convinced that that sect, (about which, at the period to which I allude, in the town in which he lived, there was no small stir,) really held the truth as it is in Jesus. His parents of course received the information with surprise and astonishment, and his Father immediately went to him, to inquire how the matter really stood. A conversation ensued, the substance of which I perfectly remember. If agreeable to the objects of the Christian Reflector, I will in a few numbers, relate as briefly as I can all the particulars,

And am, yours,

GLASGUENSIS.

Rhoingtarn, Oct. 5th, 1819.

A Conversation between a Young Man, his Father, and his Master.

Father. Well Mr. Williams, how are you to-day? I have come this morning to see George, is he at home?

Master. Yes he is, Sir, and quite well and happy; I am glad to see you, and I hope you left Mrs. Ashworth and your family in good health.

Father. Excellently well I assure you, (here George enters,) ah! George, how do you do?

George. Very well, I thank you, but I am fearful from this unexpected visit, that something is wrong at home. I ardently hope that is not the case

Father. Your Mother, and Brothers, and Sisters, are in good health, but there is indeed something wrong at home. Your Mother and myself are much grieved by a report which has reached us of your improper conduct.

George. Indeed Father! I beseech you to let me hear it, and before my Master too, for I feel confident I have endeavoured to fulfil my duty.

Master. If Mr. Ashworth will permit, I should wish to hear the charge, for I am convinced if it be to George's prejudice, that it will be readily refuted, for this I will say, that a more honest, more industrious, more virtuous young man never existed.

Father. It does indeed give me sincere pleasure, Mr. Williams, to hear your good account of George. But in the report which I have heard, you are in some degree implicated, I wish you therefore to stay and hear it. It is this, that we have heard that George never goes to Church, but

is always running to the Socinian Meeting House. Now our family were always constant attendants at the Established Church, and if this account be true, it will give us, as it indeed has already, great uneasiness. Now, George, is this Report false or true.

George Your charge is one which I did not expect, but the report is certainly strictly correct.

Father Then it is as I feared The information came from too good a source to be incorrect, it was the Rev Mr. Pontifex who told us. How, Mr. Williams, could you so grossly neglect your duty to your Apprentice, as to suffer him to go to such a place, and not insist upon his going with yourself regularly to Church, as all good people ought and do.

Master. Why, Mr. Ashworth, if the truth must be spoken, I never thought much about religion, I now and then go to Church, but that is all, I leave these matters to those who do know about them; I never trouble my head much with the business. But as to my duty towards George, I never understood, that he came to me to learn Religion, but to learn a Trade. He was always in in good time on a Sunday, seemed very fond of Reading, and always behaved well. I never dreamt that it was part of a Master's duty to his Apprentice to look after his faith, or to be the keeper of his conscience.

Father. But I hope for the future, Mr. Williams, you will think about religion, and take George to Church with you, for I command him not to go near the Meeting House again, for the people that go there are all Socinians, and Socinianism will lead to Deism and Atheism—they are only Infidels in disguise, "denying the Lord who bought them." Indeed George it passes my comprehension how you ever went there, for you must remember, that the Creed of the pious St Athanasius, which is one of the pillars of our Holy Church, expressly says that they must "without doubt perish everlastingly."

George. I have long wished to explain to you by what means I was led to attend at the Meeting House, and will now do so. But in reply to your command not to go there again, I can only say, that although the Scriptures do teach us to honour our Fathers and our Mothers, yet they also teach us, in the words of Jesus himself, that whoso loveth Father or Mother more than me, or in opposition to my commands, he is not worthy of me, of being a follower of mine. I therefore trust when you have heard me patiently, and have thought well on the subject, that you will retract your command.

Father. Let me hear what you have to say, and do not talk about *thinking* on such matters.

George. For the kindness which my Parents exercised in bringing me up in the nurture and admonition of the Lord, I am truly grateful.—When once I was reading on, without thought or consideration, I was asked by my Mother if I understood what I was reading about—I replied in the negative. Never shall I forget her reproof, Those who read, or repeat what they read, without understanding the meaning, read and repeat in vain. A Parrot might be taught to do as much. But is not a human being much better than a fowl? When you read, understand the sense of what you read. If you cannot make it out yourself, seek information from others. I have obeyed this solemn injunction of one of the best of Parents. I have always been fond of reading. Hearing the most opprobrious epithets lavished on those who differed from the Church, many individuals of whom I had long been acquainted with, I wished to learn what their opinions really were. For this purpose, as I found there was a Library belonging to the chapel, open to any one at a small Subscription, I became a Subscriber and procured a Catalogue of the Books. In a small Volume of Tracts, I found one entitled, "An Answer to the Question, Why are you a Christian?" At that time, I now think, I knew

but little of Christianity, except the name, but imagined with many others, that being born in England of course made us all Christians, and especially so, if we went to Church. What was my surprise then, when on opening this Tract, the very first sentence in reply to the Question, Why are you a Christian? was "Not because I was born in a Christian country." This observation struck me forcibly, and putting the Question to myself, Why am I a Christian, with sorrow I confess, I could not answer it. Having received both pleasure and instruction from a perusal of this little piece, I then procured from the Library, a more extended work on the same subject, entitled, "A Summary View of the Evidence and Practical importance of the Christian Revelation, addressed to Young Persons, by Thomas Belsham." From the perusal of these, and an admirable work on the "Evidences of Revealed Religion, by Christophilus," I did indeed experience delight in viewing the beauty of Religion; and from that period I hope I may add, I became a Christian on conviction. And I now profess a belief arising from the evidences of the truth of the Gospel, and——

Father I charge you to stop. Do you intend to make out that we are not Christians who go to Church? And pray too, what has all this to do with your leaving the place in which you were brought up and going to another.

George. A great deal, as you will see, if you will hear me out. I do not deny that those who go to Church are Christians, though they do deny those who go to the Meeting House to be such We pity their error, but do not imitate their vice. Our language is, If any one say that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's.

Father. Well George, go on, only be as brief as you can.

Master. I profess his information is quite new to me, I am very glad this conversation has occurred. Pray George proceed, you shall have a patient hearing.

George. After I had read the works which I have mentioned, I felt extremely desirous of hearing the Minister at the Chapel. Accordingly I went, and was delighted, and I hope improved, by his Discourse—it was plain, intelligible, impressive, and full of information The Text was part of the Prayer which our great Master offered up to his Father, when near his expected death—*And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.* I likewise attended again in the Evening, when the subject was the reasons for dissenting from the Church of England, the Text was Coloss. i 18. "*And he is the head of the body, the Church.*" This Sermon suggested a new subject on which to employ my mind; I therefore carried home from the Library, "The Protestant Dissenter's Catechism," and an "Answer to the Inquiry, Why are you a Dissenter from the Church of England?" An attentive perusal of these works, with some others on the same subject, and serious reflections on the Discourses I had heard, induced me to leave the Church of England, and to meet with the Dissenters at the Unitarian Meeting House. Since that time I have read several interesting and invaluable Tracts, by the Rev. Richard Wright, the Unitarian Missionary,—and a Work by Dr. Lant Carpenter, called "Unitarianism the doctrine of the Gospel," and I now glory in the confession, that I am a Unitarian Christian. The head and front of my offending hath this extent, no more. These are the reasons of my conduct, and the grounds on which I have acted. I entreat you then, my Father, to remember what Jesus has said, whosoever shall be ashamed of me, or of my words, of him will I be ashamed, when I come in the glory of my Father; and when you recollect that language, you will not only forgive me for acting as I have done, but I am sure, will at least, applaud my motives.

(To be continued.)

THE UNITARIAN'S APOLOGY

For his Religious Faith and Practice.

When men become indifferent what religious opinions or sects prevail, they generally adopt that false and delusive maxim "It is of little importance what men believe, if their moral conduct be unblameable." As this maxim supposes effects without any cause, it must appear, after the least examination, to be abundantly absurd: without a firm belief of the great doctrines of Christianity, there can be no faith, and without faith, there never was, nor never can be, either pure morality or acceptable worship. As I am persuaded that a fixed Creed is the subject of faith, and faith the source of genuine morality, and that in proportion to the purity of a man's Creed will be that of his morals, I cannot but regard those men as Atheists in disguise, who imagine all attempts to reform mankind in faith and worship as unnecessary and illiberal. To this Class of religious Drones every appearance of zeal, or devotional warmth, is offensive and disgusting.—Openly to avow the Religion of Jesus, or candidly to acknowledge a belief of Evangelical sentiments, will be deemed by them as enthusiastic, imprudent and unnecessary, and seldom fail to give offence. How unlike the example of Jesus, is such conduct, how unscriptural and unworthy of the character of rational men, I will leave them to reflect and all right-hearted christians to determine. But O my soul come not into their secrets, mine honor be not united to this useless, inactive and faithless assembly,

When the Son of God found merchants and bankers polluting the temple with their traffic, he chased them all from that sacred place; and though his conduct appeared disgusting to the careless or interested, it directed the minds of his disciples to a passage in the Psalms, which predicted the zeal of their master for the honor of God and the sanctity of his worship. Whilst I believe that heaven has favored mankind with a Revelation whose authority and authenticity have been well

attested, I must feel an interest in the belief and promulgation of those doctrines which Christ taught by a special divine mission, and with the approbation of Almighty God, and which were disseminated by an innumerable train of holy Martyrs, who valued not their lives, provided they could contribute to the furtherance and establishment of the Christian Religion. Moreover, when I read such passages of scripture as the following—"Cease from hearing that instruction which causeth to err from the words of knowledge"—"Hold fast the form of sound words"—"Contend earnestly for the faith once delivered to the saints,"—"Prove all things,"—"Try the spirits,"—"If any man preach another gospel let him be accursed"—"I would that thou wert either cold or hot"—I must believe that all who are indifferent and unconcerned about religious faith and practice, are impious spendthrifts of heaven's bounty, and will be treated by the Judge of all as those who have hid their talents and been improfitable servants.

He that cometh to God must believe in the divine existence, and also, that he is a rewarder of all that deligently seek him. To be careless about the religion of Christ, is to be an unbeliever, and, consequently, a subject of divine chastisement in a future state; and to worship God in a faithless, lifeless manner, is solemn mockery offered as an affront to the God of heaven, who demands that all our affections and powers should be engaged in his service.

Let not then a foolish or pretended philosophy deaden the finer feelings of our nature; nor banish from our breast either generous or gracious affections.—Let us reflect, that though a medium is always to be prefered, yet it is certainly as good to be scorched in the torrid zone of over-heated zeal, as to be frozen to death in the frigid zone of sceptical indifference.

Of the Deity.

As all false or corrupt notions in religion, as well as immorality of conduct, spring from improper conceptions of the Divine attributes. I will endeavour to establish such

sentiments concerning God as may, by the assistance of Revelation, deliver us from the above evils.

1. As nature and all its phenomena suppose the existence and superintendence of an omniscient and omnipotent cause, it follows that the first cause must be self-existent, and all his attributes unoriginated and necessarily what they are; for a being cannot produce its own attributes, and contingency implies a modifying cause.

2. The attributes of the self existent being must be infinite, and the Deity, must exist every where in the same manner he exists any where.—The contrary supposition would imply a secondary cause modifying the first, or that God is limited and capable of improvement.

3. The Deity must be simple and uncompounded, identically the same every where, without parts, for these must be distinct, and either unintelligent, or an infinity of Deities.

4. There cannot be in the Universe more than one self-existent being; for if there be a second he must possess the same attributes and to the same extent as the first, and consequently both must be eternally and necessarily the same being; every where alike present, without any possible difference or distinction, and, therefore, one and the same. Two such beings cannot subsist, and the supposition of a second is a mental repetition of the being and attributes of the first.

5. As the Deity must possess all attributes, which are absolute perfections, to an unlimited extent, he must be capable of knowing whatever can be known, and doing whatever can be done. The attributes of Deity are generally considered, *first* as primary, natural or essential, *secondly*, as secondary, moral or relative.

Inferences.

If these propositions, none of which can be denied, be kept in view, the clouds of Trinitarian mysticism and delusion will be dispersed, and the Religion of Jesus will appear in its native purity and simplicity.—They will at all times demon-

strate the Divine Unity, and joined to the testimony of scripture *will* prove the Deity of Jesus and the Personality of the spirit to be mere phantoms of the imagination, or rather the inventions and absurd deductions of illiterate or designing men. For as the proper notion of self or necessary existence is the idea of a being, the supposition of whose nonentity would be an express contradiction. Christ cannot be that self existent being, for the supposition of his non-existence implies no contradiction, seeing it is agreed by all, that the Father is the first cause, and capable of doing whatever is necessary to be done.

Christ cannot be the self-existent God, for the universal Scriptures declare, that he was a limited, dependent being, who derived his existence, his power, his knowledge and doctrines from the Father, whom he adored as his God, whose commandments he received and obeyed; who gave him that high commission which he so honorably discharged, to whom he was accountable for his conduct, and who so liberally rewarded his fidelity, by giving him glory and honor, and exalting him to be the lord, prince, savior, and judge of men.

Christ cannot be God, for he was confined to a body entirely and purely human. He lived and died like other men—As the Scriptures no where testify that his person consisted of two natures, which indeed would have been impossible, whatever is predicated of his person, must be true of the *whole* person and nature of Jesus; but the Scriptures declare he was weary and fainted, therefore not Jehovah who is neither hungry nor faint. That he came from one place and went to another, therefore not the Jehovah who fills heaven and earth with his presence—That he increased in wisdom and was still ignorant of some things, therefore not Omniscient. That of himself he could do nothing, therefore not Omnipotent—That he did not his own will, therefore subordinate and dependent, that in all things he was made like other men, therefore a Man, differing only from other men by the high commission he held, the qualifications God bestowed on him,

and the honors which the Deity conferred on him for his fidelity; that all men might likewise have hope in God.

Christ cannot be God, for it would be absurd and blasphemous to say of God what Christ said of himself; he tells us that if he would speak his own words he would be a liar, like the Jews—he acknowledges the Father's superiority—confesses his own ignorance of the day of judgment—that the chief seats in the kingdom of heaven were not at his disposal, but the sole property of his God and Father—promises to the disciples, that he would pray the Father to send the spirit to be their comforter; which plainly implies that Christ had not the gifts of the spirit to communicate, until he obtained them by prayer—He declares that he came from God and would return to him; but it would be absurd to say he came from himself and would return to himself. He informs the Jews that whether he went they could not come, but had he been God he must have been present wherever the Jews could be—He also forewarns his disciples that after a little while he would leave them and go to the Father; could such language be applied to Jehovah, who fills the immensity of space with his presence; whose very nature is as widely diffused as the extent of infinite space, and can no more be condensed or limited than infinite space can be reduced to a mathematical point.—The infinite God may communicate more power and wisdom to one man than to another, but he cannot be confined to one place to the exclusion of any other; nor is it possible that the nature of the eternal and infinite Deity can be localized or inhabit one place more than any other place. "Do not *I fill heaven and earth*, saith the Lord, what house can ye build me, or where is my place of rest?

The Sabellian and indwelling schemes are therefore founded in ignorance of the divine nature and easily overthrown; for the infinite God could no more dwell in the body of Jesus, than in that of Paul or any other man:—But if it be said, the Deity ofJesus was infinitely diffused and omnipresent;—then it follows, that Jesus could no more be God that John, James,

Joseph, or any other man—for the Deity is equally present to all—in all, and through all; so that this argument irresistibly proves, That if Jesus were God then every man, and every animal in the Universe are all so many Gods, for, most undoubtedly, God is equally present in and through them all—How weak then is the argument, that, because it is said, God was in Christ, infers that Christ is God—as well might we infer that all men are God, or Gods, for the scripture declares God is in them all. T.

(To be continued.)

To the Editors of the Christian Reflector.

GENTLEMEN,

In reply to the inquiry of your correspondent, who calls himself "a Calvinist," "on what grounds Unitarians reject the Doctrine of the Divinity of Jesus Christ?"—I would beg leave to inform him, that the Unitarians reject not only that Doctrine, but also that of the Atonement, of Election, and of the Eternity of future punishment. Your correspondent supposes the necessity of an atonement being made by an infinite being, and grounds his belief in the Deity of Christ upon that supposition: but first let him prove that divine justice required any.

The Unitarians believe Jesus Christ to have been "a Man, approved of God by miracles and signs, and wonders which God did by him;" if, therefore, any atonement was required (which they by no means allow) would not Jehovah have been satisfied with the sacrifice of the MAN of his *own* choice? Then, what necessity is there for his being an infinite being? The doctrine of atonement requires the death of an *infinite* being, and yet the very believers in that doctrine assert that an infinite being cannot die; let them reconcile this inconsistency with Scripture.

A UNITARIAN.

Liverpool, 21 *Sept.* 1819.

ON THE NAME SON OF GOD.

To the Editors of the Christian Reflector.

GENTLEMEN,

The opinion generally entertained by professing christians respecting the name Son of God, as applied by the New Testament writers to Jesus of Nazareth, is that of natural filiation, that he was the Son of God in the same sense a sa human being is the son of man. This idea is countenanced no where in the New Testament, but in the introductory chapters to the gospels of Matthew and Luke, both of which contain evidence in themselves sufficient to disprove their authenticity. If the doctrine of the miraculous conception and birth of Jesus was known to the apostles and the first christians, is it not surprising that no mention is made of it, nor the least reference to such a subject in any of those letters which the apostles addressed to the churches which they planted; and for whose purity of doctrine and practice they were so very solicitous?

The term Son of God, is equivalent to that of Messiah, Christ, the anointed. Jesus is the Son of God because he is the Messiah, or the Christ, promised and foretold by the prophets; and sanctified and set apart by the Father, for that high and honourable office. John x. 34, 35, 36. "Jesus answered them, is it not written in your law, I said, ye are Gods? If he called them Gods, unto whom the word of God came, and the scriptures cannot be broken, say ye of him whom the Father hath sanctificed and sent into the world, thou blasphemest; because I said, I am the Son of God?" In this passage, our Savior claims the title of Son of God, only on account of the Father's sanctification, or his being the anointed of God; only on account of those wonderful endowments, and extraordinary qualifications, which the Father had bestowed upon him as the great teacher and instructor of mankind: and the author of the Gospel dispensation. The word Christ, and Son of God, were considered by the Jews, as terms of the same import and meaning: thus Matt. xvi. 16. "Peter answered and said, thou art the Christ the Son of the living God." John xii. 7. Martha says, "Lord I believe thou art the Christ, the Son of God, which should come into the world. Matt. xxvi. 63. "And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God." Acts viii. 37. "And he answered and said, I believe that Jesus Christ is the Son of God;" John xx. 31. "These (things) are written, that ye might believe that Jesus

is the Christ, the Son of God, and that believing ye might have life through his name." These quotations make it abundantly evident, that the first followers of our Lord considered the sonship of Jesus, and his being the Christ or anointed of God, as one and the same thing; because this sense included in it a belief of the divine mission of Jesus: and of his authority as a teacher sent from God; and of that fulness of the spirit which dwelt in him, and whereby he performed all his miraculous works, John i. 31, 33, 39. "And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw and bare record that this is the Son of God."

The apostle to the Romans tells us, that Jesus is called the Son of God, on account of his resurrection from the dead, "concerning his Son Jesus Christ, our Lord, who was born of the race of David, according to the flesh; (i. e. by natural descent, as the words, according to the flesh, import,) and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." See Rom. i. 3, 4.

Your friend and well wisher,

PHILALETHES.

AN ORTHODOX ARGUMENT.

"It will be said that man's reason is his principal light, and in some measure the principal revelation whereby God makes himself known to him. 'Tis by reason that we are guided to the Scriptures; and 'tis reason alone that delivers us from the blindness of *Pyrrhonism*. All this is true; reason prepares the way to faith; but reason is silent when it has once found the scriptures; neither is any thing *more reasonable than the renouncing our reason*, which may be mistaken, and indeed is very frequently mistaken, to hearken to the voice of a divine and infallible authority." *Abbadie on the Divinity of Jesus Christ.*

TO CORRESPONDENTS.

Theophilus in our next.—We shall yield to the request of J. B. and insert, if possible, in our next, a part of the queries proposed by Capt. Gifford to the Bishop of St. David's. P. P., R. J. and Q. are under consideration. We request T. to be as concise as possible in the continuation of his Apology.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

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The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL.

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BIBLICAL CRITICISM.

REV. i. 10, 11.

And I heard behind me a great voice, saying [*I am Alpha and Omega, the First and the Last, and*] what thou seest write in a book.

This is the fourth text of Scripture which is regarded as a main pillar to support the doctrine of the Deity of Jesus. Dr. Doddridge, in his note on this passage, says, "I cannot forbear recording it, that this text has done more than any other in the Bible, towards preventing me from giving into that scheme which would make our Lord Jesus Christ nothing more than a deified creature." If the Doctor means the scheme of the Unitarians, he is not correct, for they do not regard Jesus the Christ as a deified creature in any sense of the word; they believe he *was* a man raised up by God and divinely commissioned to make known his grace and mercy to mankind; that he *is* a man, in that state of exaltation and glory to which his God and Father has raised him, as the reward of his obedience unto death; and that he will always continue *to be* one of many brethren, whom he has been the honored instrument to conduct to glory and immortality. For this opinion they have the authority of their great Master and his Apostles. If there be any scheme which makes Jesus a deified creature, it is that of our orthodox brethren, which gives that glory to a man, who was born, and was put to death at Jerusalem, and raised from the dead by the power of God, that the great and immortal Jehovah declared he would not give to any other being. But the good Doctor was not, it seems, aware, that he rested his faith upon a spurious

passage, which is disowned by all antiquity. For the words in brackets, upon which the argument rests, are wanting in the Alexandrine, Ephrem, and many other manuscripts; in the Syriac, Coptic, Ethiopic, Armenian, and Vulgate versions; they are excluded from the Complutensian edition, also from those of Geneva, Plantin, Bengel, and Griesbach; from the English translations of Newcome and the Improved Version; and from the Catholic translation of the New Testament, made at Rheims.

"These words," says Dr. Carpenter, "occurring so soon after the same title in part had been given to the Lord God, have led many to believe that Jesus must be God. The fact is, these words are spurious, and are left out of the text by Griesbach.—In ch. i. 17. Jesus says, 'I am the First and the Last: I am he that liveth and was dead.' or, as the words are more correctly rendered by Archdeacon Woodhouse, 'I am the First and the Last, and he who liveth; and I was dead. and behold I am alive for ever and ever.' Jehovah being styled the First and Last, in Is. xliv, 6, it is inferred by many, that our Saviour must be God, because he also assumes this title. The connection shows the fallacy of this reasoning; for the same person who says 'I am the First and the Last, and he who liveth,' also says 'I was dead.' Can God die? Indeed this class of inferences show the weakness of the cause which they are designed to support. In Isaiah, the Supreme Being says 'I am the First and the Last, and besides me there is NO GOD; and the connection shows that the words refer to His being from everlasting to everlasting: in the passage referred to, the connection shows that the words can have no such meaning, for *Jesus* WAS DEAD.—In ch. ii. 8. the title again occurs, and in a similar connection; 'the First and the Last, who was dead and is alive:' and in ch. xxii. 13. after speaking of the final consummation of all things, our exalted Lord says 'I am Alpha and Omega, the Beginning and the End, the First and the Last:' I have begun and I shall end the Gospel dispensation. The three clauses

are obviously of the same import, and serve to show the meaning of the last. Jesus was appointed by God to be the agent in executing the gracious purposes of His wisdon: 'all things,' as the Evangelist says, 'were done by him:' and as he, by the power of God, set in motion that mighty system which will hereafter include every rational inhabitant of this world, so he is appointed to assign the rewards and punishments of his kingdom, and thus to complete that glorious dispensation by which millions, and millions of millions, will have been led on to glory, honour, and immortality. Thus, (under Him, who is in the highest sense Alpha and Omega, in the highest sense our Saviour, to whose rich and free mercy we owe the gracious gift of the Gospel, and by whose almighty power its influences have been widely and will be most widely extended) Jesus has the glory and happiness, purchased by his obedience unto death, of being the Cause and Finisher of salvation, the Alpha and Omega, the First and the Last."

Unitarianism the Doctrine of the Gospel, pp. 179, 180.

It is worthy of remark, that when the terms First and Last, Alpha and Omega, (which are the first and last letters of the Greek Alphabet) are used of Jesus, they are always accompanied with some qualifying phrase, as "I was dead and am alive;" see ch. i. 17, 18. ch. ii. 8. but when applied to the Eternal Being, they are used in the most absolute and unqualified sense. Rev. i. 8. I am Alpha and Omega, the beginning and the end, saith the LORD GOD, (as Griesbach and the Vulgate Latin read) who is, who was, and who is to come, *(i. e. who will be hereafter.)* See also ch. iv. 8—11. and xxi. 3—7. This great and glorious Being, Jesus calls his God, see ch. iii. 12. where he uses the expression MY GOD, four times; which is a striking proof that he is not only distinct from, but inferior to him whom he calls his God.

We now finish our remarks on those four passages in which the original text has been evidently corrupted, and recommend them to the serious attention of our readers. Truth is

our object, and to remove from the sacred writings, what has been a stone of stumbling to many, our aim; convinced that the faith of the Christian increases in strength, as the documents upon which it is built are freed from the corruptions which have been foisted into them.

A Conversation between a Young Man, his Father, and his Master. (continued from No. 3. p. 40.)

Father. I certainly dare not oppose the language you have repeated; but I should wish to learn your reasons for dissenting from our national church.

George. With great pleasure. But suffer me to premise that if you or any one can prove me to hold erroneous opinions, or in the conduct which I have thought it my duty to practise, that I have acted wrong; I shall renounce the one and alter the other immediately, for it is a maxim with all Unitarian Christians, that a human being must believe according to the evidence which is presented to his mind; that it is no discredit to any one to change his opinions on conviction of former errors, and therefore that it is an absolute duty to follow the Truth wherever she may lead us. With regard to my Reasons for dissenting from the church in which I was brought up, you will no doubt agree with me when I say in the words of the 6th Article of that Church, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." It was on this ground that the Church of England, dissented from the Church of Rome; and if, in pursuance of the very same principle, I conceive the present Establishment to be inconsistent with the commands of Jesus and his Apostles, then I think you will admit, Father, that it would be an imperative duty in me to depart from such a church.

Father. I cannot of course object to any things so reasonable as those which you have now stated.

George. I observe then, Father, that the true church of Jesus is built on the foundation of the Prophets and Apostles, Jesus the Christ being himself the chief corner stone. But the church of England, is built on the foundation of the Lords and Commons assembled in Parliament, his Majesty, the supreme head, being the chief corner stone. The first is a voluntary Society of persons, owning no other Master than Jesus, no other Father than God, regarding each other as brethren, the precepts of the Scriptures, the laws to which they appeal; the Gospel the charter of their Freedom. The last is a civil Establishment; a corporation supported by contributions forced from those who belong not to its communion, and who object to its tyranny. Its master is the King or Queen; its parent, superstition; its privilege various orders and degrees; its laws, the thirty-nine articles; its charter an act of Parliament.

Father. You will please to recollect, that assertion is not proof nor declamation argument. How do you prove all this?

George. That the true church of Jesus, is founded on the prophets and apostles, Jesus Christ being himself the chief corner stone, I learn from the great apostle of the Gentiles; and when I read such language as the following, I cannot doubt upon the subject. The Princes of the Gentiles

exercise dominion, but it shall not be so among you. One is your master even Christ, and all ye are brethren. We being many are one body in Christ. Gave him to be the head over all things to the church. He is the head of the body the church. If Christ be the head of his church; no other can be that head. But the church of England asserts in the 37th article, and in act of Parliament, 26 Henry the 8th, chap. 1. that the King's Majesty or Queen's, is head of that church. The church of England, therefore cannot be the true church of Christ. That this power has been put in force we learn from the History of Queen Anne. The whole body of the Clergy, presented a Petition to her Majesty, desiring her to order the prosecution of the celebrated William Whiston for Heresy. The gracious Queen would not, and the Clergy were obliged to submit.

I also object to the constitution of the Established Church, that it is purely civil and intended for the purposes of civil government. It must always be dangerous to the freedom and happiness of a people to have 20,000 hired men, paid to defend error and support superstition. This immense band having sworn that they believe and will defend all things contained in the book of Common Prayer, are divided into a multitude of officers all unknown to the New Testament, such as Archbishops, Bishops, Deans, Chapters, Canons, Archdeacons, Prebendaries, Rectors, Curates, Vicars, Chancellors, Commissaries, Vicars-general, Officials, Surrogates, Proctors, Registrars, Apparitors, &c. &c. &c. Could the Fishermen of Galilee re-visit this world, what would be their astonishment at finding this complicated apparatus considered to be an indispensable appendage to a Christian Church.

Father. Well, all this sounds very imposing, have you any more to object?

George. More, Father!!! The oftener I think on the subject, fresh arguments are continually suggesting themselves to my mind. There is scarcely a pure spot on which I can place my finger in the whole of the forms, ceremonies and doctrines of that church I cannot touch a place in it, but what ignorance, superstition and bigotry, fly up into my face. In the office for visitation of the sick, I find the following statement, "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall ABSOLVE him (if he humbly and heartily desire it) after this sort. Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Now I must ask in what passage of Scripture, has Jesus Christ left power to his Church to absolve all sinners? When did he commit this authority to the clergy of the church of England, or to the clergy of any other church? Where is the passage which proves the delegation?

Father. Why really George, these are rather puzzling questions; but then you know this practice does no harm.

George. Does it not? I am of a different opinion. It tends to sanction crime. An ignorant man may well say, If I can be absolved for all my sins on my death bed by a little sorrow, why, I may sin on now, and take my fill of pleasure. It sanctions falsehood, by asserting what the Scriptures no where teach; it supports hypocrisy by compelling a clergyman to subscribe to articles and use language, for which Reason and Revelation give no warrant. The same solemn mockery is practised at the ordination of a clergyman. At such a time, the candidate for the office, is asked by the Bishop, if he be moved by the Holy Ghost to take upon him the office? If he reply in the affirmative, the Bishop then says, Receive the Holy Ghost for the office of a Priest; whose sins thou

forgivest they shall be forgiven; whose sins thou retainest they are retained, in the name of the Father, the Son, and the Holy Ghost. It is evident, that this is the doctrine of absolution, and true indeed is the observation that the dregs of the church of Rome, are not washed out of the church of England; so little is this in fact accomplished, that the only difference between the two churches appears really to me to be as this, that while the one claims to be infallible—the other contends she is always in the right.

Master. Well Mr. Ashworth, George is not without some reasons for the hope that is in him. He will make me think there is something in Religion before he has finished. I confess I never heard so much about it before in this way, it really appears very good, and very reasonable, not to add Scriptural into the bargain.

Father. Ah! ah! he always was a sly sort of a lad, I do not know what I shall make of him, but I don't think he will make me a Dissenter; I have been a Churchman all my days, and I should not like to change my faith now. But go on George.

George. Well, Father, if in addition to the works I have mentioned, you will carefully read, "A Dissent from the Church of England fully justified, by Micaiah Towgood," and "Church of Englandism and its Catechism examined, by Jeremy Bentham, Esq."—I will not now dwell any longer on my objections to the constitution of the English Establishment, but will proceed to one of its leading doctrines, as one will be as much as your time will now permit us to attend. I said just now I was an Unitarian Christian, not a Socinian. We differ in many respects from Socinus, and therefore object to being called by his name. The Church of England requires her Members to believe the Athanasian Creed, which I conceive is not only irreconcilable with that called the Apostles', and with that denominated the Nicene, but is absolutely contradictory in itself, and which Creed, one of the most eloquent Preachers in the Unitarian body, the Rev. W. J. Fox, of London, in his "Lectures on subjects connected with the corruption, revival, and future influence of genuine Christianity," has well described, as "that tremendous composition, the Athanasian Creed, which is the very sublime of impiety and absurdity, in which contradiction is piled on contradiction, till the sight makes one giddy; where the Infinite Spirit is anatomised and laid out in distinct persons; where such tricks are played with the eternal God, as jugglers use to make fools laugh; and all is crowned with the declaration that "'except every one do keep this faith whole and undefiled without doubt he shall perish everlastingly."' It appears to me, to be also in direct opposition to the Jewish and Christian Scriptures, and entirely confusing the plain and beautiful system of Jesus of Nazareth.

Father. Stop, George, let us know how the Creed of St. Athanasius is contradictory.

George. Why it asserts that "there is one person of the Father, another of the Son, and another of the Holy Ghost,"—that "the Father is God, the Son is God, and the Holy Ghost is God" Now if there is one person who is God, and another who is God, and another who is God, there must be three Gods. But the Creed says, "yet there are not three Gods but one God"—The Creed therefore contradicts itself. If this be not the case I wish a new definition of the word "another." It asserts, "in this Trinity none is afore or after other—none is greater or less than another, but the whole three persons are co-eternal together and co-equal." But it also contends that, "the Father is made of none, neither created nor begotten, that the Son is of the Father alone, begotten, that the Holy Ghost is of the Father and of the Son, proceeding."—These representations all differ, the Creed therefore contradicts itself. As to "the incarnation of our Lord Jesus Christ," I will not say it is contradictory, but what it means I know not. Hear the words, Jesus Christ is said to

be "equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood. Who although he be God and Man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God. One altogether, not by confusion of substance but by unity of person." Now really, Father, there is here such a confusion of something, that my mind is quite bewildered—and yet except I believe it faithfully I cannot be saved, but must without doubt, perish everlastingly. But this cannot be, for I must say with John Biddle, who was banished to the Isle of Scilly, for his Unitarian opinions, in the days of Cromwell, that "Trinities, Co-essentialities, Co-equalities, Modalities, Eternal Generations, Processions, Incarnations, Hypostatical Unions, and the like monstrous terms, are fitter for conjurors than Christians." It is indeed strange that we must profess to believe what we cannot understand, that if not we must be shunned and reviled in this world, and damned and burnt in the next, but thank God, neither the author of this Creed, nor those who read it 14 times a year from the Pulpit, nor those who say amen, when it is concluded, will be our judges; our fate is in far different, and far better hands, in the hands of Him who will judge righteous judgment.

Father. Come, come, George, no sarcasm, you are getting warm.

George. Who on such a subject can be otherwise than warm? I do indeed admit, that when I look at this Creed, I think of the altar erected to the unknown God,—when I look at the Litany, I am ready to say, ye worship ye know not what,— and when I think of professing Christians sounding out their anathemas to the damnation, in words at least, of their fellow creatures, many of whom they know and must respect for their work's sake, my spirit is indeed stirred within me, and ardently do I wish that every mind could be imbued with the sound sense and good feeling exhibited in a Hymn which we often sing at the Unitarian Chapel.

All-seeing God, 'tis thine to know,
The springs whence wrong opinions flow,
To judge by principles within
When frailty errs, and when we sin.

Who among men, high Lord of all,
Thy servant to his bar shall call;
For modes of faith judge him a foe,
And doom him to the realms of woe?

Who with another's eye can read,
Or worship by another's creed?
Revering thy commands alone,
We humbly seek and use our own.

(To be continued.)

THE UNITARIAN'S APOLOGY.

(Continued from Page 46.)

DIVINE SONSHIP

Has been urged as the grand orthodox plea for the Deity of Jesus, since the time of Justin Martyr. Aristotle, the later Platonists and Pythagoreans, believed in the existence of

super-mundane deities, and taught, that the world and all the inferior gods proceeded eternally from the Great First Cause, by way of emanation. Justin, being a Platonic Philosopher, introduced this dogma into the Christian religion about one hundred years after the death of our blessed Master—*Hinc ille lacrhymae!!* Hence the origin of the Christian polytheism and idolatry.

How the Trinitarian hypothesis of consubstantiality and co-eternity can agree with the notion of Sonship, I am unable to conceive, and therefore leave the advocates of mysticism and enemies of reason to harmonize these discordant sounds. The doctrine, I am convinced, is not only naturally impossible, but also contrary to the general tenor of the holy Scriptures. Men may beget sons who may increase in bodily and mental faculties so as to equal their parents, but with God this is absolntely impossible.

Jehovah can neither communicate his own self-existence nor the infinity of his attributes, for then he would communicate himself, and necessarily cease to exist. All things created must be limited, and consequently want all the natural properties of the One Jehovah. Accordingly the sacred writers describe Jesus as a dependent and subordinate being, and never once in all their writings, do they ascribe to him one of the essential attributes of Deity. The truth of this assertion was admirably manifested in the Conferences at Great Cross-hall Street Chapel, where the advocates of this doctrine were unable to produce a single text in proof of their assertions on the Deity of Jesus, though the discussion lasted seven successive Sundays. If men who endeavor to disseminate the doctrine of emanations and processions, would cease to anathematize those of a different opinion, and condescend to use their reason, we might then demand, with certain success, Whether it be possible that a derived being can be independent? Can such a being subsist necessarily in the first moment of its existence? If not, can it in the second or any subsequent instant? Must not all derived beings owe the continuance of their existence to that cause which first produced them? Then will acumen, candor, and openness to conviction, induce them to perceive and confess, that by supposing the existence of a being to continue, when that on which it depended ceases, they suppose an effect without a cause: and seeing their favorite system ruined, they will be ashamed of their fashionable semi-atheism, and be compelled to acknowledge, that all the creatures of God do incessantly depend on him for the continuance of their existence.

Some Trinitarians have observed the force of this reasoning and have therefore abandoned their heathenish notions of

filial Deities. (*See Dr. A. Clarke's reasons for rejecting this doctrine, C. R. No. 2. pp.* 31, 32.) But if his reasons and the arguments which I have already offered still appear inconclusive to some men, let them reflect on the following, which are no less decisive than mathematical demonstration.

1. Though Christ solemnly declares that the great design of his mission was to bear witness to the truth, yet he never bore witness to his own Deity; nor once pretended to be the only Lord God, nor have his disciples ever ascribed to him the peculiar titles, or religious worship, which belong to the Creator and Father of the Universe.

2. Christ acknowledged another God, and, at the same time, taught that there is but one only true God whom he called HIS God and Father, and to whom alone Jesus and his disciples jointly and universally addressed their prayers, and commended their spirits.

3. A thousand texts of Scripture teach, or infer, the worship of the one living and true God, but not *one* text in all the sacred writings can be fairly adduced to authorize the worship of Jesus.

4. The design of God in the mission of Christ, and the uniform doctrine of Revelation, most evidently conspire to establish the belief in, and the adoration of, one only God, under the pleasing appellation of a Universal Parent. But if we admit the doctrine of the Divine Sonship, we cannot rationally oppose polytheism of any kind; for every argument in favor of a plurality of divine persons, becomes a pillar in the Pagan temple. The whole fabric of the Heathen Mythology was built on this doctrine of Theogony, whereby they could at all times increase and multiply their gods to whatever extent they pleased; and whilst the notion of Divine Sonship, emanation, or procession, stands approved by the Christian churches, their attempts to Christianize the Heathen world will always prove abortive, for they will never be able to disprove Roman, Grecian, or Asiatic theology; nor can they call the worship of these nations idolatrous, without subjecting themselves to the censure of the Apostle, Rom. ii. 1.

(To be continued.) T.

To the Editors of the Christian Reflector.

GENTLEMEN,

If we wish that Christianity should become the prevailing religion in the world, we must present it to mankind freed from those gross corruptions which have been

introduced into it, and by being grafted upon it made "part and parcel of the same," such as the doctrines of the Deity of Jesus and of the Trinity, for neither Mahomedans nor Pagans will receive it with these absurdities attached to it. The following narrative appears to me in proof of this, which I have sent you for insertion, and am Sirs, Yours,

THEOPHILUS.

"About the beginning of the present century, the king of Denmark sent some Lutheran divines as missionaries to the province of Malabar in the East Indies; in order to convert the inhabitants of that country from idolatry to the belief of Christianity. These missionaries had many conferences with the natives, on varions theological topics; and were at very great pains to shew them the absurdity of their own religion; and induce them to change it. The following quotation, is part of a conference betwixt a Malabarian physician from Nagapatnam, and one of these Missionaries. "*Missionary.* God does not appear in bodily shape, said I; for he is a spirit: but he has appeared and revealed himself by his Son Jesus Christ, who clothed himself with the garments of mortality, to the end he might suffer for our sins, reconcile us to God, and bring us to him, and do his will; which is our salvation. If you believe in Christ the Redeemer of mankind, your mind will be more and more enlightened in the knowledge of the Supreme Being. Who is his Son, said he? (viz. the physician,) And is he also God? I answered, he is 'God blessed for ever.' But pray Sir, recollect yourself, said he, have not you been just now inveighing against plurality of Gods. And now I find, you have yourselves more than one; the Father is God, and the Son is God; then you have two Gods. I answered, we do not believe in two Gods, but one only God; though at the same time we firmly believe, that there are three persons in one divine essence; and yet these three persons are not three, but one God: and this we believe as a great mystery, transcending our weak, finite faculties. We are satisfied, that it is a revealed truth in scripture; and God who knows himself, has enjoined us to believe a Trinity of persons in one divine essence; which we call Father, Son, and Holy Ghost. If God has a Son, said he, then your God as well as some of ours, must have a wife, and is, by consequence, a material being. God is a Spirit, said I, and therefore, has no bodily shape, and consequently, could not have a Son in the ordinary way of generation; but, without any knowledge of a consort, he begat his Son from eternity, by generation not to be paralleled in time; and from Father and Son pro-

ceeds the Holy Spirit, the third person in the blessed Trinity, which though to us mortals incomprehensible, yet the possibility thereof may be shadowed forth by an easy familiar comparison. Out of the immaterial soul of man proceeds, and is born the understanding, and fron the essence of the soul and the understanding emanates or proceeds the will, and yet the soul, (as to its essence) the understanding, and the will, are really but *one* and the same thing. The application thereof is easy to the doctrines of the Trinity, as far as divine things may be compared to things created, that are within our ken. I find, said he, that you with subtle ways of arguing can make a Trinity consistent with Unity; and if your explication is absolutely necessary to make others understand what you mean, pray allow us the same advantage of explaining the doctrine of our religion, and putting it in the favourablest light we can for the excluding of the absurdities imputed to us. And this once granted us, it will follow that *our plurality* does not destroy the *Unity* of God, no more than *your Trinity* does. We worship the Gods upon no other account, than because they are the Vicegerents of the Almighty, whose administration he employs in governing the world, as he did employ them at the beginning in creating and forming the same. And our God appearing among men at sundry times under different shapes, had at every appearance a different name given him, which contributed very much to the multiplying the number of our images; whereas in truth, they are but different representations of the same God, under different aspects and appearances."

Danish Missionaries' Conferences with the Malabarian Brahmins, 1719.

A comparison of Evidence respecting Unitarianism and Trinitarianism. (*For the passages at length, see Grundy's Lectures.*)

Those passages in the New Testament, in which the FATHER is styled ONE, or ONLY GOD, are in number 17.

Those passages where he is styled GOD, *absolutely,* by way of *eminence* and *supremacy,* are in number, 320.

Those passages where he is styled GOD with *peculiarly high titles and epithets,* or *attributes,* are in number, 105.

Those passages wherein it is declared that *all prayers and praises* ought to be offered to HIM, and that every thing ought to be ultimately directed to HIS *honour and glory,* are in number, 90.

Passages wherein the SON is declared, positively and by the clearest implication, to be SUBORDINATE TO THE FATHER, *deriving his being from Him, receiving from Him his divine power,* and *acting in all things wholly according to the will of the Father,* are in number, above 300.

Jesus Christ is 85 times called the *Son of man;* and still further, he is about 70 times called *a man.* Thirty years after the resurrection of Jesus, here are 150 pledges given by his Apostles, that his nature was that of a man.

Of 1300 passages in the New Testament, wherein the word God is mentioned, not one of them necessarily implies a plurality of persons.

Now let us see how the case will stand, by drawing a parallel of like authority from Scripture, in favour of the Trinity.

Texts wherein God is spoken of as three distinct equal Persons or Beings, and yet but one Being or Person,—not one.

Texts in which God is spoken of as three, and yet but one, but affording no authority as to their perfect equality, are in number,—one. And this only one is proved by Sir Isaac Newton, Professor Porson, Griesbach, and other learned men, to be spurious; and is now generally admitted to be so.

Texts in which it is argued that the three Persons of the Trinity are spoken of, are in number one. (Matt. xxviii. 19.) And this Text is wholly silent as to the requisite distinction of their perfect equality and perfect unity. Yet, insufficient as it evidently is, it isthe only text that can be adduced which is, in any sense, capable of being admitted as a parallel with the many hundred plain passages in favor of the Unity of God.

Is it not almost incredible that, in this amazing and endless controversy, nearly all the testimony which is *direct* and intelligible, should appear to stand on one side only? Looking at the number of texts as favouring the doctrine of the Trinity, and the defective evidence of even these, when compared with the number and weight of those the Bible affords to uphold the Unitarian faith, surely they may be said scarcely to appear as dust in the balance.

P. P.

QUESTIONS

Relating to the Deity and Worship of Jesus of Nazareth.

Did Jesus of Nazareth Worship Jehovah, who said, "I am God, and there is no God besides me;"—"Thou shalt have no other Gods before me?"

Was Jesus of Nazareth the very identical person or being, who is called in the Old Testament Jehovah, and who said, "I am God, and there is no God besides me;"—"Thou shalt have no other Gods before me?"

Did Jesus of Nazareth receive the same kind of Worship as he paid to his God, whom he calls his Father; the being who said, "I am God, and there is no God besides me;"—"Thou shalt have no other Gods before me?" Q.

ON THE OCCUPATION OF THE APOSTLE PAUL.

To the Editors of the Christian Reflector.

GENTLEMEN,

By inserting the following from Michaelis' Introduction to the New Testament, vol. 4. p. 183—186. Marsh's Translation, you will oblige a small circle, as well as your Friend, R. J.

"The apostle Paul frequently says in his Epistles, that he received no pay from the Christian communities, except from that of Philippi, and that he earned his bread by the labour of his own hands: though at the same time he declares, that the labourer is worthy of his hire, and that the teacher deserves to be recompensed by those who are taught. He even ordained, that other teachers should be paid by the churches, and excluded only himself from a participation of the pay.—He says in express terms to the elders of the church at Ephesus, where he had resided three years, "I have coveted no man's silver, or gold or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them, that were with me." Now Paul had generally several assistants with him: and, when he was at Ephesus, he by no means lived in a narrow or sparing manner. For he hired a public auditory, where he daily taught the doctrines of Christianity, and where every one was permitted to enter without fee or reward. And among his Ephesian friends he reckoned several Asiarchs, who were opulent annual magistrates, and who were certainly not christians, as it was their office, especially of one of their body, to preside over the religious games, of which the president defrayed the greatest part of the expense. Nor does Paul appear to have been in narrow circumstances during his two years imprisonment at Cæsarea: for the Roman governor, Felix, frequently sent for him and conversed with him, expecting that money would be offered for his release.

That among the Jews, even men of learning, (as Paul certainly was, who had been educated under Gamaliel,) gained their livelihood by the labour of their own hands, is a matter which is well known. But the question is, by what kind of labour was Paul, who devoted so much time to the exercise of his Apostolic office, enabled to provide so plentifully both for himself and his companions. The Greek term used by Luke Acts xviii. 3. where he says that Paul and Aquilas exercised the same art, is σκηνοποιος. This word, which does not occur in other Greek authors, is supposed to be equivalent to σκηνογραφος, and is taken by some commentators to denote a worker in leather, either a saddler, or a maker of leather chairs

which were strapped on the backs of camels. But no man can exercise the trade of a saddler, who leads such a wandering life as Paul did: for a saddler has so many materials necessary for his business, that they cannot conveniently be transported from town to town. Whoever therefore reads with attention the sixteenth and seventeenth chapters of the Acts of the apostles, and observes how short a stay Paul made in each place, and how frequently he was forced to depart suddenly, must perceive that the notion of Paul's being a travelling saddler is wholly absurd. Besides, the very employment of a saddler is by no means calculated for a travelling trade; for since saddlers in every town have generally their fixed customers, a man of this trade, who came a stranger to any place, might wait there a twelvemonth, before he found employment. And even if this objection were removed, it is still difficult to comprehend, how any man who devoted the greatest part of his time to spiritual purposes, and had only a few hours leisure every day for the labour of his hands, could earn enough as a saddler to supply, in an ample manner, the necessities both of himself, and of his friends. If we explain σκηνοποιος as denoting "a maker of leather chairs to be strapped on the backs of camels," the difficulty will be still increased; for Paul was very frequently in places, where there were no camels, and consequently, where no such chairs were wanted. Other commentators take σκηνοποιος in the sense of a 'tent maker;' but the same objections, which I have made to the other applications of the word, may be made likewise to this. And if Aquilas, who was of the same trade with Paul, was a tent-maker, it must seem extraordinary, that a man, who was a native of Pontus, in the neighbourhood of which country there were nations who lived in tents, should come to Corinth and Ephesus, where tents were not wanted.

But the preceding difficulties are entirely removed by the following passage in Julius Pollux, from which it appears that σκηνοποιος has properly a very different meaning from either of those already mentioned. This learned writer says in his Onomasticon, Lib vii. § 189. that σκηνοποιος in the language of the old comedy was equivalent to μηχανοποιος. Now μηχανοποιος signifies a "maker of mechanical instruments." Consequently Paul and Aquilas were neither saddlers, nor tent-makers, but mechanical instrument makers. And this profession suited extremely well their mode of life; for whoever possesses ability in the art can earn in a *few* hours every day, as much as is necessary for his support, and can easily travel from place to place, because the apparatus is easily transported. It is therefore extraordinary that no commentator has hitherto taken σκηνοποιος, Acts xviii. 3. in this sense: and still more

extraordinary that Julius Pollux has been actually quoted for a very different purpose, namely, to caution the reader against ascribing to σκηνοποιος, Acts xviii. 3. the sense, which is given it in the Onomasticon of Julius Pollux. Such commentators most surely have never reflected on the advantages, which attend this sense, and the difficulties, which attend the others."

QUESTIONS

Addressed to the Bishop of St. David's,

By Capt. Gifford, *R. N.*

(See, The Remonstrance of a Unitarian, addressed to the Bp. of St. David's.)

1. As a high Dignitary of the Church, whose example derives extensive influence from the eminence of your station, is it not indispensably requisite, that you should be, in yourself, a practical example of all the more eminent Christian virtues?

2. How, then, my Lord, do you reconcile your conduct in this controversy with the leading characteristics of the Gospel,—every page of which exhorts to charity, humility, and forbearance,—when you arrogate to yourself the right of stigmatizing any denomination of Christians with the opprobious terms of God-denying Apostates and Blasphemers, and of casting upon them what might justly be termed a most malignant charge of Hypocrisy?

3. How is your conduct regulated by that charity which is the very bond of peace and of all virtue, in eagerly pressing the retention of a code of bitter persecution against men who worship God according to their best understanding of his word, and when scripture affirms that *In every nation, he that feareth God, and worketh righteousness, is accepted of him?*

4. How can you, my Lord, charge such men as Lindsey and Lardner with the horrible crime of Blasphemy? How can you presume, and what right have you, to charge me and a hundred thousand men in this country, with Blasphemy, with intentional insult and impiety to the Almighty, in the very means by which we hope and trust we are best consulting his honour and glory?

5. If *Omnipotent* means *powerful without limit*, is it possible there can be Three perfectly Omnipotent Intelligent Agents? How can any Person (or Intelligent Agent) be powerful without limit, if there be two other distinct Persons, both perfectly equal in power to him, and superior to whom he consequently cannot be? And how could one person send another, his Equal in every respect, into the world, as his messenger?

6. Is not *self-existence* an indispensable attribute of Deity? Then if God the Son was begotten of God the Father, and

God the Holy Ghost proceeded from these two, how can God the Son and God the Holy Ghost be self-existent, or how can they be co-eternal? And if God the Father could not be begotten of God the Son and also of God the Holy Ghost, as well as God the Son be begotten of God the Father, how can they all be co-equal?

7. If there is a co equal and co-eternal Trinity, *since Moses knew the Lord, face to face,* why was not God worshiped as God the Father, God the Son, and God the Holy Ghost, under the Old Testament, as well as (according to your system) under the New?

(To be continued.)

To the Editors of the Christian Reflector.

GENTLEMEN,

The communication of your Correspondent W, (p. 37) led me to examine another passage of a similar kind, and which has been brought forward, by the Ministers of the religious connexion to which I have belonged for many years, as an unanswerable proof of the doctrine of two natures in the person of our blessed Lord Jesus Christ. The passage I mean is in the Epistle to the Hebrews, 2 ch. 16 verse, "For verily he took not on him *the nature of* angels; but he took on him the seed of Abraham." Now if the words, *(the nature of)* be not in the original, how is the passage to be understood? I shall be glad if some of your correspondents will give us information on this subject. At the same time I wish to suggest, that by rejecting some parts of the holy Scriptures, we endanger the whole. I am, yours,

AN INQUIRER.

To the Editors of the Christian Reflector.

GENTLEMEN,

I will thank you, or any of your correspondents, to inform me, how it was possible for the Israelites to tempt Christ, if he had no existence till he was born of the Blessed Virgin Mary.——— *See* 1 Cor. x. 9.

Z.

TO CORRESPONDENTS.

M. came too late for insertion in our present Number. *Senex,* in our next.

N. B. All Communications must be addressed, *free of Postage,* to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

*** *The next Number will be published December 16th.*

F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL.

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THE CAUSES AND CURE OF DEISM.

To the Editors of the Christian Reflector.

GENTLEMEN,

I adopt the term Deism in the popular sense of the word. Originally it had no such meaning as is now appropriated to it. A Deist, or Theist, signified, a believer in God, in opposition to an Atheist. The ancient nation of the Jews in this sense were Theists, or Deists; their government was originally a Theocracy; God was their political, as well as their moral Governor.

The term Deist, in the present day, is used in a very different sense, and is regarded as a name of reproach, and made synonymous with *Infidel*, and is given to every one who departs widely from the reputed orthodox notions, contained in creeds, confessions of faith, articles and liturgies of the different established and non-established sects; who, though they deny infallibility to the Bishop of Rome, yet would have others consider them always in the right. Whoever believes in the Divine Mission of Jesus of Nazareth is not a Deist, although he may disbelieve all that nominal christians profess.

This epithet of Deist, coupled with that of Atheist, although it is impossible any man can be both, as the terms are opposite and contradictory, has been given in full measure, pressed down, and running over, by high dignitaries of the established sect, to Unitarian Christians. This class of Christians in the present day, are the mark at which the arrows of the pious orthodox are aimed. No epithet too vile, no slander too foul, no calumny too base, when Unitarians are the objects. We

can guess the cause, and refer our opponents to Luke vi. 45, as matter of reflection in their retired moments.

Deism is the offspring of a spurious system of Christianity. The food with which it has, in the different periods of its existence been nourished, is the corruptions of Christianity. Men of good dispositions, of strong intellectual powers, but who have contemplated the Christian Religion in the systems of men only, in which she has appeared altogether unlovely, hideous and deformed, have turned away from the horrid spectre with disgust; finding her altogether different from what they expected of a form said to be of celestial origin.

The bad, the narrow, the bigoted spirit manifested by professing Christians is another cause of disbelief. Is it to be expected that an impression favorable to Christianity will be made on the minds of men, when they see professed Christians bite and devour one another. Did the fires lighted up in Smithfield by the Head of the Church, the debauchee Henry VIII., the superstitious Mary, and the equally superstitious and pious Elizabeth, convince any man of the truth of Christianity? Was the expulsion of *two thousand* pious ministers, by the edict of the profligate Charles II. for not conforming to rites and ceremonies, (of the *same nature*, and expressed in almost the *same terms*, as are to be found in the Mass book) which reduced them and their families to poverty and distress, likely to promote the cause of religion?

Are penal statutes, laws of exclusion, fines, imprisonment, and banishment to foreign climes, the means likely to recommend Christianity, or to effect the cure of unbelief? "Master," said the disciples of Jesus, "shall we call down fire from heaven upon these men." "Ye know not what spirit ye are of," was the reply; "I came not to *destroy* men's lives, but to *save* them." Well had it been for the world if the followers of Jesus had in after-ages inherited the spirit of their Master. Damnatory Creeds may make men Deists, but cannot make them Christians; Christianity has no damnatory Creeds. Reputed orthodoxy can never recover the world from infidelity;

its natural tendency is to engender Atheism. If the God of Calvin be the true God, who can love him? who ought to love him? But the God of Calvin, and the God of Jesus the founder of Christianity, are very different beings—The one is Love, a God of mercy and of grace; the other has too great a resemblance to the divinities of the Heathens.

If you would reclaim men from Deism, you must oppose them with no other weapons than reason and fair argument. You must convince them of their error before you can effect their conversion. "The best defence," says the Rev. W. J. Fox,* "against sophistry is not its suppression but its refutation. Danger from books implies an ability to read those books, and he who can read one book can also read another. He who can read Paine's book can read the Bible. The New Testament, originally addressed to the poor, is a continued appeal to the understanding; its character is changed if you make it any thing else. Our Lord appealed to the poor on the divinity of his mission, and have we a less enlightened commonalty than Judea, sunk as it then was in ignorance and bigotry and barbarism? Men forget the progress of society, they forget what the art of printing, or even the diffusion of education and knowledge, during the last twenty years, has done for man. There are but two things which can infidelize the poor of this country, and they are, the obstinate retention of the corruptions of Christianity, and the persecution of Deists. By these means perhaps it may be accomplished, for they, and they alone, will rouse the best feelings of human nature against the name of Christianity."

Nothing, in my judgment, can effect the cure of Infidelity, but removing the causes, and exhibiting Christianity in her original purity and loveliness, stripped of the motley garb of human inventions, for she is,

"When unadorned, adorned the most."

I am, Gentlemen, your well-wisher, in the cause of truth,

SENEX.

* See a Sermon lately published, entitled, "The Duties of Christians towards Deists."

To the Editors of the Christian Reflector.

GENTLEMEN,

In compliance with the request of An Inquirer in your last Number, I beg leave to offer, for your, and his consideration, the following exposition of Heb. ii. 16. if you think it worthy of a place in the Reflector, by inserting it, you will oblige your correspondent, T.

The true reading of the 14, 15, and 16 verses, is, Forasmuch then as the children are partakers of flesh and blood, and consequently of all the infirmities and diseases incident to humanity, he (Christ) also himself likewise took part of their sufferings, that by his death, having brought life and immortality to light, he might, by the influence of his doctrines and example, destroy that which had the power of [producing] death, that is, the devil, i. e. sin personified, see 1 Cor. xv. 56. and deliver them who through fear of death were all their life time subject to bondage. For verily it, sin and its consequences, disease, afflictions and death, did not seize, or arrest as prisoners, angels, those celestial spirits, but it seized the children of Abraham, i. e. the heirs of the promises of God to Abraham.

In order to illustrate the above paraphrase, I would observe, 1. That it was undeniably the opinion of not only the Heathen nations, but also of the great majority of the Jewish nation, and even of Christ and his disciples, that there are certain beings above the rank of man, of a more refined and spiritual nature, known by the general appellation of angels. In proof of this assertion I need only refer to Matt. xxv. 31, xxvi. 53. Luke xvi. 22, xx. 36, xxii. 43, xxiv. 37—40. Acts xii. 15. and above all, Acts xxiii. 6—10.

2. In the figurative language of Scripture, personification is extremely frequent, Sin and Death are represented as reigning like absolute monarchs. Rom. v. 12, 17. 21. The Son of God is said, in one part of Scripture, to have been manifested to destroy the works of the devil, in another, to destroy death, and in a third, to destroy sin and purify a people for himself. Hence it is evident, that by the term devil, in the 14th verse,

we should understand the mortality of our natures; and its precursors and associates, all the diseases and infirmities of humanity. Under the general term devil, the Scriptures include brawling women, slanderous persons, accusers, and, indefinitely, whatever is injurious to the happiness, health, or character of, mankind. This is so well known to all attentive readers, that to attempt the proof of it would be useless labor.

3. As the grand design of Christ's mission was to confirm the doctrine of future rewards and chastisements, and by purity of faith and manners, to reclaim mankind universally to virtue and happiness, it may be said with great propriety, that he, by thus destroying sin and death, delivers from the fear of death. Hence that purity, happiness, and immortality, to which the Gospel conducts mankind, are represented in Scripture, as the immediate effects of Christ's obedience and death. Men being delivered from the dominion of sin and death, are also represented as exulting in God, triumphing over death and the grave, and ascribing glory to God through Jesus Christ our Lord.

If this be a fair statement of facts, and if the 16th verse of this chapter has no reference whatever to Christ, it follows that orthodoxy, combating the billows of Scripture evidence, in her struggles for life, seizes the floating weed, or *a mere rope of sand,* which suffers her to fall and perish in the dark abyss, let then, her advocates seek for assistance from another quarter, they can obtain none here.

The suggestion, that by rejecting some parts of Scripture, we endanger the whole, must arise from great ignorance of Scriptural history as well as of nature. Honey is called sincere, when freed from the wax, and gold becomes more pure and valuable when separated from baser metals with which it is generally mixed; so the Scriptures become more and more valuable and authoritative, when delivered from the mass of spurious additions, by which base and designing men have corrupted and vilified the Revelation of Heaven. Without any fear of ever being necessitated to recal my assertions, I boldly affirm, that if every spurious word, text, chapter or book, were re-

moved from the sacred volume, not one doctrine ever taught by Christ or his apostles, would suffer by the deduction; but the Scriptures would be more loved and better received by all reasonable and pious men; and the cause of truth would thereby prosper. The supposition that by rejecting the spurious parts of Scripture, we might endanger the whole, suggests the probability of the whole being ultimately discovered to be a forgery. but this is an evil and weak surmise The more the Scriptures are investigated, the more they will appear to be what they profess to be, and truth, like gold, will ever be a gainer by the trial of experienced and skilful judges.

A Conversation between a Young Man, his Father, and his Master. (concluded from No. 4. p. 55)

Father. I like the spirit of that hymn very much, George; but now tell me, how do you mean to prove that the Athanasian Creed is in direct opposition to the Jewish and Christian Scriptures.

George. I think, Father, a few passages out of the multitude I could quote, would your time permit me, will clearly shew, that the existence of One God in one person only, is the doctrine of both the Jewish and Christian systems; and that this Creed is in direct opposition to that doctrine you will yourself admit. Remember the great commandment, "Thou shalt have no other Gods before *Me.*" "Hear, O Israel, Jehovah our God, Jehovah is One." This passage our great Master Jesus Christ himself quotes and confirms as the fundamental doctrine of the Christian system, in his conversation with the Scribe, and to which the Scribe well replied, "Master thou hast said the truth, for there is one God, and there is none other but *He.*" The apostle Paul says, Ephesians iv 5, 6, "One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." 1 Cor. viii. 6. "But to us there is but one God, the Father." This language appears to me sufficient proof that Jesus Christ is not that "One God," and that the *Father*, independently of the Son, *is* the One God. This never can be reconciled with that section of the creed:—"And in this Trinity none is afore or after another; *none is greater* or less than another," nor can this language of the Creed be consistent with the language of our Lord, "my Father is *greater* than I," or with that of Paul, "it is manifest *he* is excepted who did put all things under him."

Master. Why, Mr. Ashworth, George appears well versed in the scriptures.

Father. I dare to say Mr. Williams, 'tis mere sophistry, and if we had the Clergyman here, he would soon stop George's tongue.

George. I certainly will not presume to say what Mr. Pontifex would be able to effect, but, Father, should you say it is sophistry, unless you can prove it to be destitute of reason and just argument?

Father. Your prejudices, George, prevent your seeing things in their true light.

George. Pardon me, Father, prejudice means to judge *before you have examined the subject*; or to determine *without attention t the evidence;* if a person can give a reason for what he believes, I think no one ought to say, he is prejudiced;—such language seems to me not a little to betray a censorious spirit. But to return to the subject, you perceive, Father, that I believe in the existence of One Supreme Being, who is One perfect intelligence, One infinite mind; and this One Being, independently of every other being, I believe to be the Deity, the Creator of the heavens and the earth, the God and Father of our Lord Jesus Christ. Jesus of Nazareth, I believe, with the apostle Peter, to have been a Man, approved of God by the signs and miracles, and wonders, which God did by him. And I agree with the apostle Paul, that he is a Christian, who confesses with his mouth the Lord Jesus, and believes in his heart that God raised him from the dead. And I also maintain with the same eminent apostle, that God will judge the world in righteousness by that Man whom he hath ordained. Such is my belief, and in my judgment, it is plain, intelligible, reasonable and scriptural.

Father. Go on with your subject, George.

George. Well, Father, when I was satisfied that there was but One God, and that Jesus of Nazareth was his Prophet, I found I could not worship with the Common Prayer Book, and—

Father. Stop, George, I cannot bear to hear you talking so much against the Common Prayer Book,—that has been considered Truth, *for years*, and I wonder, *how you presume to question it.*

George. If I receive the Bible as my guide I must give up the Common Prayer Book. I take up my Bible and I read, that "Jehovah *he* is God, it is *he* that hath made us and not we ourselves, we are *his* people and the sheep of his pasture." "Enter, says the Psalmist, into *his* courts with praise, be thankful unto *him* and bless *his* name;" and "O come let us worship and bow down, let us kneel before *Jehovah* our maker, for *he* is our God." In the New Testament I find Jesus declaring, "that the true worshipers shall worship *the Father* in spirit and in truth." I find that Jesus always worshiped God, and I do not find one ascription of

praise, or one prayer, addressed to the Holy Ghost. Now then, I cannot reconcile *this* language and conduct with *that* of the Prayer Book and the conduct of Churchmen, and therefore I have left the Establishment, and joined the Unitarian Dissenters. For instance, the Prayer Book says, "Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end." "O God the Son redeemer of the world," &c. "O God the Holy Ghost," &c. "O holy, blessed and glorious Trinity, three persons and one God," &c. "By the mystery of thy holy incarnation, by thy holy nativity, by thy baptism, fasting, temptation, agony, bloody sweat, cross and passion, precious death and burial, glorious resurrection and ascension, and by the coming of the Holy Ghost,—good Lord deliver us." My dear Father, what do you make of all this? Who is addressed in this language? Is it the Trinity, (who is the one God) or a part of the Trinity? Is it a mortal being, or is it an immortal being? Is this language becoming a christian worshiper?

Father. I have often been perplexed I must say, George, at this language, but I supposed they who made it knew better than I.

George. That, Father, is the reason why so many persons remain ignorant, wholly trusting to what their priest tells them; and supposing every thing in the Prayer Book to be truth, they do not examine for themselves; I wish such persons would remember a certain advice, "And why even of your own selves judge ye not that which is right?"

Father. Well, George, I must be going, your Mother will be anxiously expecting me. I am partly satisfied by what you have said to me, but I still think if Mr. Pontifex were here, he would easily confute all your arguments.

Master. I do not know what he may say, but I think he can never prove ONE to be THREE, or THREE to be ONE, or that an immortal being could be put to death by his own creatures, and raised to life again by another God.

Father. Well, Mr. Williams, I must wish you a good day; good bye, George.

George. My love to my Mother, and may God be with you.

TO TRINITARIAN PROFESSORS OF RELIGION.

In addressing you, I was going to say, Dear Brethren, but fearing you would not approve the appellation, I forbear, although I can very truly say, it was the dictate of my mind.

Will you permit me to ask you a few very plain questions? I need not point out the doctrinal subjects of dispute that exist between you and Unitarians: they are as well known as they are important.

You believe differently from us; may I ask, if your belief is the result of anxious, careful, and rational investigation?

Have you with that earnestness and sincerity, which its importance demands, deliberately weighed our arguments as well as your own?

Have you divested yourselves of mental impressions ingendered by damnatory declamation, so much used by Trinitarian advocates?

Have you dared to inform your minds, by reading what some great and good men (perhaps otherwise represented) have published on the Unitarian side of the question?

If you have not done this, are you satisfied that as rational and accountable creatures,) you have done what you ought?

Do you feel in your minds a prejudice against Unitarians and their doctrines? And are you satisfied that such feelings are consonant to the apostolic injunction, "*Prove all things?*"

If you cannot fully satisfy your own minds on these points, ought you to delay an enquiry which is as once the duty and the privilege of man?

W.

Liverpool, Dec. 11th, 1819.

QUESTIONS

Addressed to the Bishop of St. David's,

By Capt. Gifford, *R. N.*

(See, The Remonstrance of a Unitarian, addressed to the Bp. of St. David's.)

(Continued from No. 4, p 64.)

8. As the Persons in the Trinity are *neither one before nor after the other*, how is it that the New Testament affords no *precedent whatsoever* for invoking God the Holy Ghost? and why is *He* not named as frequently, and glorified and adored as much and as constantly, by the Church, as God the Father? or how is your worship consistent with your Creed, when it is not so?

9. Since Christ, that is according to your system, God himself, condescended to give us a complete form of prayer, expressly for the purpose of teaching us how to pray to God,—if the doctrine contained in the Athanasian Creed be absolutely necessary to salvation, how do you account for his having, on this most particular and important occasion, entirely omitted to make any mention of it whatsoever? and if our everlasting condemnation, notwithstanding, awaits our neglect to glorify the Trinity, then has not the Almighty himself given us an imperfect prayer?

10. If God is a Being constituted of Three persons, who are each of them to be considered as holding their proper Unity and Omnipotence, and yet not of a nature to be identified with that of the Godhead collectively, must there not be *four* distinct Infinite Powers in the Godhead?

11. With what reason can the use of the word WE, in the Old Testament, which can be, and is, used to express dignity and authority, be made to over-rule and set aside the only grammatical sense in which the words I, THOU, HE, &c. can be, or ever have been, used, especially as the number of instances in which the latter occur are comparatively as ten thousand to one?

12. How can the word *Elohim* substantiate the Trinitarian doctrine, in opposition to the plain declarations of the Old Testament, that there is NO GOD besides JEHOVAH, and that JEHOVAH, is ONE? If *Elohim* do not, in itself, designate the number *three*, and no one passage from the Old Testament can be produced to prove that it clearly has such a signification, how does this word demonstrate a *Trinity*?

13. If the worship of the Trinity be necessary to salvation, how do you account for the most wonderful circumstance, that God, who came down himself on purpose to instruct us, should never once have plainly told us so?

14. As by the system of the Trinity it is affirmed that there are Three Persons, each perfect in himself, and each truly God, and yet that these Three are but One perfect God,—is it not tantamount to affirming that these are Three and are not Three, or, plainly, that Three and One are the same thing? And do not such terms present to the common sense of every man a self-evident contradiction?

15. Do not the advocates of the Trinity themselves admit the contradiction, by acknowledging that the *understanding* of man must *lie prostrate* before the doctrine? And of what possible use or signification can the word *Faith* be, under such circumstances?

16. If words directly opposed to each other are held to be devoid of all sense, of what possible use can a Contradiction

be to us, as a Mystery? And how is it consistent with the Msjesty and Infinite Wisdom of the Almighty, that he should doom his creatures to perish everlastingly, unless they implicitly receive, as a divine revelation, words which can have, to them, no possible meaning?

17. If Christ himself be truly God, as there is no other true God spoken of in Scripture than the God and Father of Jesus Christ, must not Christ, then, be his own God and also his own Father?

18. If, as Trinitarians have said, God himself was the *soul* of the human nature, how could a nature with such a soul be a nature perfectly human? And if it is admitted that the human nature had a human soul, as it must have had in order to constitute a nature perfectly human, then must not Christ have been perfectly two distinct Beings, and yet but one Person?

19. As Christ ascended into Heaven and sitteth at the right hand of God, must he not, if truly God, be sitting at his own right hand?

20. If Christ was God, as he is to appear again as the Son of Man, must not the for ever unchangeable God once more take upon him a mortal and perishable nature?

21 Why do two main tenets of orthodox faith, the Trinity in Unity, and the Human Nature of God, stand *altogether* in the *language of* MEN, and NOT in the *words of Scripture?*

22. If the Two Natures constituted but *One Person* in Christ, how could *He* in either of these natures say, *I ascend unto my Father, &c.*

23. How is it possible that *one and the same Being* can be at once perfect God and perfect man, finite and infinite, mortal and immortal? And when two natures so opposed to each other are united in *one and the same Being*, how can a Being so constituted be altogether as *One?*

24. If the nature which suffered on the Cross was endued with wisdom, power and goodness without end, in what possible sense can it be said to be of the perfect nature of man? And if the nature which suffered was not invested with omnipotence, what becomes of the high doctrine of Atonement, which requires a sacrifice of infinite perfection?

(To be continued.)

THE UNITARIAN'S APOLOGY.

(Concluded from No. 4. Page 57.)

OF THE TRINITY.

This doctrine exhibits one of the greatest efforts to deceive and ridicule the reasoning faculties, ever attempted by human

sophistry, in any age of the world; though Lord Bolingbroke and Chevalier Ramsay both assert, that it entered into the creeds of all the nations of antiquity, and enumerate the Egyptian, Pythagorean, Zoroastrian, Platonic, Chaldean and Samothrasian Trinities, yet not one of these agrees with the modern Hypothesis; for never did any heathen nation of the world acknowledge three independent, self-existent Gods; much less did they imagine these three to be *only* ONE.

The fabricators of this chimerical paradox were the Paganizing councils of the fourth century, who, baffled in their attempts to introduce their favourite dogmas into the Christian system, invented the curious labyrinth, at the threshold of which every one who entered was necessitated to renounce, for the remaining part of his life, all claims to common sense.

The first vestiges of a Trinity were discovered by the creative minds of Egyptian Priests, those parents of hieroglyphical mysticism. Orpheus, who first transferred the doctrine from Egypt to Greece, taught the existence of a Divine Phanes, Uranus, and Chronus. The Persian Magi acknowledged an Orimasdes, Mithras, and Arimanes. Plato, whose opinions were adulterated by Egyptian mysticism, during his travels in that country, having personified the Divine wisdom and Power, first taught that the Logos was an emanation from the Deity, and Divine Power another, and Speaks of a Trinity, which he designates by the names of *Bonum, Boni Filius,* and *Anima Mundi.*

The visionary writer, who affixed the Proem to John's Gospel, adopts the Platonic notion of the *Logos,* and like his fabulous brethren, who forged the introductions to the gospels of Matthew and Luke, betrays a striking fondness for adorning the religion of Jesus with the trappings of heathen Genealogies.

The first writer of antiquity who uses the word Trinity, is Theophilus, about A. D. 180. However, the term, all barbarous as it was, had no such signification in the mouth of this writer, as that which the holy fathers, assembled in council 300 years after, determined it should bear. The controversies occasioned by Noetus, Praxeus, and Sabellius, about the end

of the second century, were the cause of the term being adopted, to express a Unity of substance and a Plurality of persons, in this sense it was first used by Tertullian in his discourse against Praxeus, about the year 200.

All amusing though it be, yet it is a certain fact, that the fathers assembled at Antioch, A. D. 270, reprobate the consubstantiality of the Father and the Son, and hurl their fiery bolts at the devoted head of the famous Paul of Samosata.—But lo! another still more formidable enemy attacks their citadel on an opposite quarter. The holy fathers asscend in clouds, to Nice, at the call of Constantine, and, without considering what had been done at a quondam assembly, earnestly hasten, not to imitate their master, by pronouncing a blessing on all their adversaries, but to thunder alike their horrid imprecations against Arius and the former Synod; and assert the consubstantiality of Father and Son. But as yet they had not discovered the third person of the Trinity, and consequently the doctrine was in embryo, even in the fourth century.

As yet the pangs were premature, the time for parturition of the man of sin was not fully come, the great majority of bishops, assembled at Nice, disapproving the decisions of the council, soon disavowed the scandalous attempt to frustrate the design of Revelation, and, accordingly, the council of Jerusalem, shortly after cast off the Nicean authority, received Arius into their number. Constantine repenting of his orthodoxy, died an Arian; Constantius his son and successor abetting the last sentiments of his father, and established Arianism as the religion of his empire.

Nor was it till the year 363, when the christian church was nearly divided between the followers of Sabellius and Arius, that Athanasius began to publish, with some approbation, the doctrine of the Spirit, which he had just invented. But this novel opinion having obtained a party, he and his associates assembled at Constantinople, A. D. 381, asserted the distinct personality and consubstantiality of FATHER, SON and SPIRIT. That Athanasius was the inventor of the doctrine of the personality of the Spirit, and, consequently, the father

of the Trinitarian doctrine, has been fully attested by Gregory Nazianzen in his 21st oration, and completely demonstrated by the celebrated Whiston in his letters to Lord Nottingham. Even at that time the doctrine was not tamely received, the Latin churches could not bear the absurd and anti-scriptural jargon, andhence we find Hieronymus exclaiming, "what sacrilegious mouth can utter it, or preach three persons or substances." And Facundus Hermianensis, L. 1. p. 8. assures us, that the church would never have distinguished the Father, Son, and Spirit by the name of persons, had they not been pressed to it by the Sabellians.

The growing superstition, being now completely adjusted to the heathen Theogony, began to take rapid strides. The lying wonders having commenced, the wood of the sacred cross was easily discovered, and the reign of the beast began, whose mark was χξϛ. i. e. χριστου ξυλον σταυρου, the wood of the Cross of Christ. See Rev. 13, 18. As superstition seldom regards the rank or character of her deities, the Christian church soon began to rival the states of Greece and Rome in the number of her gods, and like them, she too must have her Whole-gods, Half-god, and deified ghosts of heroes.

Such, reader, is the history of the Trinity, and its consequent superstition and idolatry--If thou canst love the monster, thou wilt not object to his legitimate offspring; but if not, despise what is repugnant to reason, affrontive to human intellect, and dishonoring to God. Shun, shun those men who under pretence of explaining the Revelation of Heaven, sow in the hearts of their fellow men, the most unchristian and dispiriting doctrines. Retreat from the unthinking multitude, seek the paths of virtue and sense, and hearken to the voice of Divine wisdom; so shall thy soul dwell in peace and thy God approve thy conduct—Open the book of the law, what saith it? "I, Jehovah, am your God. Thou shalt have no other." Consult the Prophets, Jehovah by them declares, "there is no other God, I know not any." Hear Jesus himself, "thou shalt worship the Lord thy God, him only shalt thou serve."—"This is eternal fe to know thee, the only true God." Ask the Apostles,

they also tell you, "to us there is but one God, even the Father."

The Divine Unity is a doctrine written as with sun beams on the ethereal heavens—inscribed on the shining stars and revolving planets—is alike the conclusion of the philosopher, and the opinion of the peasant. Nothing but base superstition could ever efface this sentiment from the human mind. Being an eternal truth, founded on the nature and reason of things, it must ever be the deduction of unperverted reason. From all these arguments it irresistably follows, that UNITARIANISM is the RELIGION OF JESUS, and *Trinitarianism* an unreasonable and antiscriptural *heresy*.

Only three arguments are necessary to prove my last proposition.

1. The scriptures do not support the doctrine of the Trinity and the familiar manner in which the desciples of Jesus treated him, together with the history of his life, prove that Jesus is not God, nor the Trinity a doctrine of Revelation.

2. Had Unitarianism been the Universal Religion of all ages and countries, Superstition, Polytheism, and Idolatry could never have obtained credit in the world.

3. All additions to Revelation and corruptions of the scripture are the work of Trinitarians.

That neither Philosophy nor Revelation approves the Trinitarian Hypothesis, will appear evident to him who considers the importance of the arguments which both furnish against the doctrine.

If God be possessed of all possible perfections in an infinite degree, all other Gods must be useless, or rather the very supposition of their existence is absurd. Their existence, if possible, would only tend to disturb, pervert, or overturn the order and harmony of the universe.

What more could be necessary for the formation and government of infinite space, filled with worlds, than infinite power and infinite wisdom, universally diffused throughout that infinity of space?—Can infinite space admit more than one infinite Deity, and can that Deity inclose in his very nature any

other being that is not subordinate and limited, being entirely under the influence of his controul and shut up in his unbounded grasp?—One infinite Jehovah is sufficient, more would be useless, they cannot be; infinite space could not contain them. The Universe filled with an omnipresent, almighty God, is mathematically equal to a Universe filled with almighty Gods. Where then is there room for a Trinity?

The doctrine is equally abhorred by the testimony of scripture—from the first communication of the Deity till the whole volume of Revelation was sealed, the uniform language of God and his messengers has been, "*Jehovah, the Creator of the world, is ONE, there is no other God but HE.*"

T.

To the Editors of the Christian Reflector.

GENTLEMEN,

I shall be obliged to you to afford me space in your Reflector for the following Question.

If the Death of Jesus was, as our Orthodox Brethren maintain, a real and proper sacrifice to God, by which his justice received complete satisfaction for the sins of mankind, whence the utility of the preaching on the doctrine of future punishments? If God has received a full and complete satisfaction, he cannot in justice punish men afterwards—Has not the modern doctrine of Atonement a greater tendency to licentiousness, than the granting of indulgences by the Romish Church?

Yours,

M.

TO CORRESPONDENTS.

We are sorry that the article under the head "Biblical Criticism," did not come to hand in time for the present Number. A's answer to Z, and T, on the Worship of Jesus, shall appear in our next. We beg leave to remind our friend Theophilus of his promise in the first Number. Our friend, who signs himself a Christian, we fear has mistaken the name—his piece is inadmissible; we do not think the Deists ought to be abused by vile epithets, any more than the Methodists.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

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F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL.

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BIBLICAL CRITICISM.

Having in our former numbers noticed those texts of scripture which are allowed by the learned of all denominations to be gross interpolations in the original; we now proceed to the examination of those passages which are corrupted in our version, by having words thrust in, which are not in any original copy, by way of supplements, or are mistranslated or misinterpreted, by which the English reader is led to a false or incorrect idea of the original.

1 John iii. 16. Hereby perceive we the love *of God*, because he laid down his life for us.

The word Θεου, of God, has the authority of one manuscript only, and that of very little note. It is rejected by Mill, Wetstein, Bengelius, Griesbach, Wakefield, and Abp. Newcome; it is not in the common printed copies of the Greek Testament used in schools, and is omitted in most modern versions. Could we admit the word God to be genuine, the pronoun *he* cannot refer to God, because it would teach a doctrine of the most monstrous and shocking nature, the death of the infinite and immortal Jehovah.

1 John, v. 20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him, that is true: and we are in him that is true, even in his Son Christ Jesus. THIS (οὑτος) is the true God and eternal Life."

"To paraphrase this of true religion," says Dr. Doddridge, in his note upon the text, "is quite enervating the force of Scripture, and taking a liberty with plain words by no means to be allowed. It is an argument of the deity of Christ, which almost all who have written in its defence have urged,

and which I think none who have opposed it have even appeared to answer."

Let us try the learned expositor's principle by the application of it to a similar case.

2 John v. 7. "Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. THIS (οὗτος) is a deceiver and antichrist."

According to Dr. Doddridge's mode of reasoning, to refer the singular pronoun *this*, to a remote and plural antecedent, "is taking a liberty with plain words by no means to be allowed." This, then, is an argument to prove that Jesus Christ was an impostor, and even antichrist, which none who espouse his doctrine "have even appeared to answer."

Upon the same principles, therefore, by which Dr. Doddridge and others would prove that Jesus Christ is the true God, they might prove that he is a deceiver and antichrist; which indeed he would have been, had he pretended to be, what they erroneously call him, the true God.

In both instances the pronoun ὁτος, *this*, which usually belongs to the proximate, is to be connected with the remote antecedent. The deceiver and antichrist is he who confesseth not that Jesus Christ is come in the flesh, or that he is a real man. The true God is that Being whom Jesus hath given his disciples understanding to know: it is his Father and our Father, his God and our God.

See Belsham's Calm Inquiry.

"Some moderns," says Dr. Clarke, *(Scripture Doctrine)* "refer this to Christ, who is immediately before-mentioned: but others, with all the antients, and more agreeably to St. John's style (John xvii. 3.) understand it of God, the Father, who is also mentioned a little before. And the construction is not difficult: *We know* (says the apostle) *that the son of God is come, and hath given us an understanding, that we may know him that is true;* [τὸν αληθινὸν Θεὸν, *the true God;* so the most and best MSS. have it in like manner as John xvii. 3.] *and we are in him that is true* (in *the true God;* so the construction

manifestly requires it to be understood of the same person as before; ἵνα γινώσκωμεν ΤΟΝ ΑΛΗΘΙΝΟΝ (Θεὸν) και ἐσμεν ἐν ΤΩ ΑΛΗΘΙΝΩ, *we are in that true God*] *in*, that is, *by* or *through*) *his son* JESUS *Christ*; (so the words are rightly rendered in the bishop's English bible in Henry the VIII's time: *this is the true God, and eternal life.*"

"No writer before the time of the council of Nice interprets the words (*this is the true God*) concerning Christ. And how they were understood in the following age, appears evidently from the manner in which Epiphanius argues, that Christ ought to be acknowledged as *true God*, though *not* so styled by St. John."

It is worthy of remark, that the Greek writers, of the N. T. instead of putting the relative in the neuter gender as the Latins do when they refer to an antecedent sentence, make the relative to agree with the subsequent substantive, ουτος has here the same sense as if it was τουτο, *this thing*, *i. e.* this belief in the mission of the Son, &c. Compare Phil. i. 28. Eph. iii. 13. Matt. vii. 12. Dr. Whitby adopts this reading and interpretation. "Thus (says he) the disciple accords well with his master [John xvii. 3.] and only teacheth what he had learnt from him." *Last Thoughts, p.* 86.

TESTS OF EVANGELICAL TRUTH.

To the Editors of the Christian Reflector.

GENTLEMEN,

While so much noise is made about Evangelical truth, and an unbounded stress laid on what the reputed orthodox call essential doctrines of the gospel, it is not to be wondered, if many plain simple hearted persons, who would be glad to find the truth and to follow it, be greatly perplexed by the clashing opinions, and discordant systems, which they hear insisted on, under the above names; and there is a danger of such persons being either borne down by the imposing manner, and dogma-

tical assertions of bigots, so as to cease from examining and judging for themselves; or of their being so harrassed and disgusted by absurd notions, and false and contradictory reasonings, as to become indifferent to religious truth, and to settle down in scepticism. It may assist such in the thorny mazes of controversy, and help them to make their way through the labyrinth of conflicting opinions, to point out certain *Tests of Evangelical Truth,* which are unquestionable, being universally admitted principles; consequently, with which all other religious doctrines, if true, must harmonize.

1. *The first test is the acknowledged character and perfections of God.* As all christians acknowledge that the gospel, which contains the whole of Evangelical truth, came from God; it is impossible it should contain any doctrine which is inconsistent with his acknowledged character and perfections; to suppose the contrary would be to ascribe inconsistency, and self-contradiction, to the very God of truth, and bring those who believe the gospel under the charge of believing contradictions. All christians believe that there is and can be but one God, that he is the Creator and Supreme Governor of all things, and that he is infinitely powerful and wise, and good; hence it follows, that no doctrine can be either evangelical or true which is inconsistent with that of one God, of his being the sole Creator, and the Supreme and Eternal Governor of the universe, or with his infinite power, or wisdom, or goodness. If any words of scripture be construed to teach what is contrary to what all admit to be true concerning God, it is evident they are misunderstood. If a doctrine be inconsistent with the acknowledged character and perfections of God, it carries falsehood in the very face of it.

2. *Another test of evangelical truth is what Jesus Christ himself taught, and those plain facts which all christians believe, as recorded by the evangelists.* Either it must be admitted that Jesus taught the whole of evangelical truth, or he will be degraded and dishonored by his servants being set above him, and represented as more complete evangelical

teachers than he was. If he did not teach the whole of evangelical truth of whom did his disciples learn it? Those who teach doctrines which cannot be found in the words of Jesus Christ, and call them evangelical, should consider that they assume to be more evangelical than him they call their Lord. If Jesus preached the whole gospel, (and who will charge him with not having done so?) and the evangelists have given a true account of what he preached, it must follow, that all the essential doctrines of the gospel may be found in his words as recorded by them, and that no doctrine can belong to the gospel which is inconsistent with what his words express. The Evangelists have recorded as facts, which were most surely believed by the first christians, that Jesus was a man, that he called himself the son of man, that he actually died, was buried, and raised from the dead: and all christians still admit these facts to be true. It is much easier to misunderstand words than it is plain facts, the latter are free from the ambiguity which frequently attends the former. It is impossible that any pretended evangelical doctrine should be true, if it be inconsistent with the plain facts recorded by the evangelists. No doctrine can be true, much less can it be a doctrine of the gospel, which is inconsistent with the belief that Christ was a man, and the son of man, that he actually died, was buried and raised from the dead. Let the plain christian keep close to the character and perfections of God, the words of Jesus, and the plain facts of the gospel, and be resolved to receive nothing as evangelical truth which cannot be reconciled with these plain facts

3. *The book of the Acts of the Apostles is another test of Evangelical doctrine.* Some christians have concluded, that because Jesus said to his apostles, "I have many things to say unto you, but ye cannot bear them now," that he had in view some new doctrines of the gospel, which he had not himself preached; though that by no means appears to have been his meaning; yet, even admitting that it was, the apostles, who were divinely commissioned teachers, and did not fail to declare the whole counsel of God, would declare such new doc-

trines in their preaching of which we have a faithful account in the book of Acts: consequently, even on that admission, there are no evangelical doctrines, but what may be found in that book.

Either it must be said that the apostles did not preach the whole gospel, which would be charging them with unfaithfulness, or that the writer of the book of Acts has not given a faithful account of what they preached; which would be to destroy his credibility; or it must be admitted that the book of Acts is a proper standard of evangelical doctrine. To this test, the plain christian may bring whatever is assumed to be an evangelical doctrine; and if he cannot find it there, he may safely conclude that it is no part of the gospel which was preached by the apostles that it is not evangelical.

4. *All christians admit that the gospel is a Divine Revelation.* But for a thing to be revealed, is for it to be made known; and if made known it is rendered intelligible, capable of being understood. For a thing to remain a mystery, is for it to be kept secret, and what is kept secret is not revealed. A revealed mystery is a secret told, and when told it may be understood. As the gospel is by all christians allowed to be a revelation, all inexplicable mysteries, and unintelligible doctrines are excluded from being any part of it; it is impossible they should be evangelical truth, which is made known to men for their salvation.

Lastly. *All christians allow that the words gospel, and evangelical, mean good news, glad tidings, nor will it be said that they can bear any other meaning:*—hence it follows, that no doctrine can be a part of the gospel, can be evangelical, unless it be good news, glad tidings. Any man of common sense, is capable of deciding whether a doctrine, when he hears it, be good news or not. If it be a mere speculation, which in no way interests either him or his fellow-creatures, he cannot regard it as good news, and if it be only calculated to excite alarm and horror, he must perceive that it is anything rather than glad tidings: and if it be not good news, he is authorized to conclude it is not, it cannot be, evangelical.

Thinking that the preceding observations may assist some of your readers, in their endeavors to distinguish the true evangelical doctrine from what has improperly been dignified with that name, I send them for insertion in your useful miscellany, to which I wish much success.

R. W.

Hackney, Dec. 13th, 1819.

On the Dying Charge of King David to Solomon respecting Shimei, 1 *Kings,* ii. 9.

To the Editors of the Christian Reflector.

GENTLEMEN,

Professing Deists have taken offence at various passages in the Scriptures, which seem to militate against the principles of integrity, and to be inconsistent with that morality, which, like a vein of pure gold, runs through the whole volume. That there is much ground for objection in our present English translation, is evident to the biblical student of every religious denomination. The passage in which the charge of David stands recorded, is a striking evidence on this head. It has been used as a weapon by which the character of the king and prophet of Israel has been wounded and mutilated. It has been said of him, that he died with malice in his heart, and that although he had sworn by Jehovah that he would not take away the life of Shimei, yet with his dying breath he commanded Solomon to bring down his grey hairs to the grave with blood. The following remarks of Dr. Kennicott are much to the purpose, and I beg leave to insert them in your little work, hoping they may be useful.

" *David* is represented, in our Eng. version, 1 Kings ii. 9, as finishing his life with giving a command to Solomon, to kill Shimei; and to kill him on account of that very crime, for which, as David here says, he had sworn to him by the Lord, he would not put him to death. The behaviour thus imputed to the King and Prophet, and which would be justly cen-

surable if true, should be examined very carefully, as to the ground it stands upon. And, when the passage is duly considered; I presume, it will appear highly probable, that an injury has been here done to this illustrious character. The point, to which I now beg the reader's attention, is this—that it is not uncommon in the Heb. language to omit the negative in a second part of the sentence, and to consider it as repeated; when it has been once expressed, and is followed by the connecting particle. And thus, in *Isai.* 43, 22. The negative is repeated, or referred to, by the conjunction *vau;* as in many other places. See also *Isai.* 23, 4. The necessity of so very considerable an alteration, as inserting the particle NOT, may be here confirmed by some other instances. Thus Psal. 1, 5: *The ungodly shall not stand in the judgment,* NOR (the Heb. is *and,* signifying *and not*) *sinners in the congregation of the righteous.* Ps. 9, 18: *The needy shall not alway be forgotten:* (and then the negative understood as repeated by the conjunction now dropped) *the expectation of the poor shall* (NOT) *perish for ever.* Ps. 38, 1: *O Lord rebuke me not in thy wrath;* NEITHER *(and* for *and not) chasten me in thy hot displeasure.* Ps. 75, 5: *Lift not up your horn on high:* (and then the negative understood as repeated by the conjunction now dropped) *speak* NOT *with a stiff neck.* Prov. 24, 12: our version is this—*doth not he, that pondereth the heart, consider it? and he that keepeth the soul, doth* (NOT) *he know it? and shall* (NOT) *he render to every man according to his works?* And Prov. 30, 3: *I neither learned wisdom,* NOR *(and* for *and not) have the knowledge of the holy.* If then there are in fact many such instances; the question is—whether the negative, here expressed in the former part of David's command, may not be understood as to be repeated in the latter part: and if this *may* be, a strong reason will be added why it *should* be, so interpreted. The passage will run thus. *Behold, thou hast with thee Shimei, who cursed me—but I sware to him by the Lord, saying, I will not put thee to death by the sword. Now therefore hold him* NOT *guiltless (for thou art a wise man,*

and knowest what thou oughtest to do unto him) but bring NOT *down his hoary head to the grave with blood.* Now, if the language itself will admit this construction, the sense thus given to the sentence derives a very strong support from the context For, how did Solomon understand this charge? Did he kill Shimei, in consequence of it? Certainly, he did not. For, after he had immediately commanded Joab to be slain, in obedience to his father; he sends for Shimei: and, knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life. Ch. 2.; 36—42. See also *Job* 23, 17: 30, 20: 31, 20."

See Dr. Kennicott's Remarks on Select Passages in the Old Testament, 8vo, 1787, pp. 131—133.

In the limits proposed by Solomon and assented to by Shimei, the latter remained three years; it was on account of the breach of the covenant into which he had entered with Solomon, that he was deprived of his life, and not in consequence of the dying charge of David. He fell a victim to his own folly and infidelity. The whole proceeding is circumstantially related in 1 Kings, ii. chapter, from the 36th verse to the end of the chapter.

Your well wisher,
PHILALETHES.

Jan. 1st, 1820.

ON THE IMPERSONALITY OF THE HOLY SPIRIT.

To the Editors of the Christian Reflector.

GENTLEMEN,

A large portion of our fellow Christians suppose, that the term Holy Spirit, used in the scriptures, denotes a real person, one of the sacred Three of the imaginary Trinity of persons in the Divine Essence. It has been thought from the commission of the disciples, Matt. xxvii. 29. to baptize in the name of the Holy Spirit, conjointly with the name of the Father and the Son, the Holy Spirit must be a person. In other places we read of being baptized *with* the Holy Spirit,

in this sense it cannot be at all understood to be a person, but a gift, a grace, a qualification, and we find that the Holy Spirit, or the miraculous powers followed, often as a natural consequence of baptism, Acts ii. 38. Then Peter said unto them repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Spirit. The centurion appears to have received the gifts of the Spirit before baptism, Acts x. 47. Can any man forbid water that these should not be baptized, which have received the Holy Spirit, (i. e. the miraculous powers,) as well as we. Acts x. 45. And they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was *poured out* the gift of the Holy Spirit. Peter remarks Acts xi. 15—17. And as I began to speak the Holy Spirit fell on them, as on us at the beginning, &c. &c. In all these places the Holy Spirit is called a Gift, but in these last words of Peter it is called a *Gift* which *God gave*, and the words of our Lord are quoted where he mentions that his Apostles should be baptized with the Holy Spirit not many days hence. John the Baptist used the same kind of language respecting the Spirit, He shall baptize you with the Holy Spirit and with fire. Now what can be understood by being baptized with a person,—of God's giving a holy person to the Christians,—of a person falling upon them, &c. &c.

I know it will be objected by our orthodox brethren, that the Holy Spirit is spoken of under strong personal characters in some parts of the New Testament—as the comforter, or advocate, I will send *him* unto you.—When *he*, the Spirit of truth is come.—All these worketh that one and the self-same Spirit, dividing to every man as *he* will.—It is said that *he* maketh intercession, &c. &c.

These are some of the strongest expressions which the writers of the New Testament use, and which are supposed to teach the doctrine of the real personality of the Holy Spirit. Perhaps it would be sufficient to observe that the Scriptures abound with personifications of qualities, &c. Thus Wisdom

is personified in the Book of Proverbs—*She* hath builded *her* house, &c. Folly is also personified. Charity, Paul saith, 1 Cor. xiii. 4, 5, 6, 7, suffereth long, and is kind; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, &c. Death is said to reign as a monarch; and Sin is said to reign unto Death, which terminates her domain. The last Enemy, Death, shall be destroyed. The wisdom of God, and the grace or favor of God are also represented with personal qualities and attributes, but we do not call them real persons.

Again, the idiom of language ought to be attended to. When a word in the original is used in the neuter gender, the pronoun must be of the neuter also, and we then say the Spirit, *it*, &c.; but when the divine aid, influence, gifts, or energy are used in a personified manner, we must then use the pronoun which will agree therewith in gender, this the laws of grammar require. When the miraculous gifts were to be as an advocate for the Apostles, by which their cause was to be pleaded to the world, the word Advocate is used, and the masculine pronouns *he* and *him* are used in agreement therewith. When Wisdom is personified it is in the original of the feminine gender, and the pronouns *she*, *her*, agree with their noun. This is observable in the English language; when we speak of the sun, we say *he*, of the moon *she*, and one of our poets has made *Death* of the feminine gender,

> "The family of death,
> More hideous than their *queen*."—*Gray*.

Death, in the French language, is of the feminine gender, as are many other things which are either masculine or neuter in ours. And every noun is either masculine or feminine in the Hebrew language; yet I think no considerate, thinking man would regard as a real person, what has no personal attributes but what arise from the idiom of speech.

It appears to me then, what is a gift—shed abroad in the heart—partcipated or shared in common by christians, can-

not be regarded as a person, any more than grace, mercy, and peace, which the apostle Paul so often wishes to be with the christian churches.

Hoping some of your correspondents, who are more able, will discuss this subject, I submit the above to your and their attention, and am,

Yours very respectfully,

HOMO.

Dec. 25, 1819.

To the Editors of the Christian Reflector.

GENTLEMEN,

Your correspondent Z has asked "how it was possible for the Israelites to tempt Christ, if he had no existence before he was born of the blessed Virgin Mary?" and refers us to 1 Cor. x. 9. The reading of which in our translation is, *neither let us tempt* CHRIST *as some of them also tempted, and were destroyed of serpents.*

The reading of this text is very uncertain. The evidence of Manuscripts and fathers decidedly favor the reading Lord, the evidence of the versions favor the common reading. The Alexandrian MS. reads *God.*

But if we read Christ, the meaning will be let us not tempt Jesus the Christ, the anointed messenger of the christian dispensation, as the Jews of old tempted Moses, the Christ, the anointed messenger of the Jewish dispensation. This sentiment I conceive is established by the following considerations.

The name *Christ* means anointed, one intrusted with a divine commission. Its corresponding term in Hebrew is *Messiah,* in English *anointed.* In the Old Testament it is applied to various persons—Moses is called the anointed of God—the Messiah of God—*Gr.* Christ. And it is to this the Apostle refers in the passage, as some of them tempted the Anointed that is Moses the Anointed.

Heb, xi. 26. The apostle represents Moses as esteeming the reproach of Christ (that is of being the anointed messenger

of God, with all the reproach attendant on his office) greater riches than the treasures of Egypt,

The whole nation of Israel is called the Christ, the Messiah, of God—" touch not my anointed, (my Christ, my Messiah,) and do my prophets no harm."

Cyrus is called the Messiah, the Christ of Jehovah. Isaiah xlv. 1. " Thus saith Jehovah to his anointed, *Heb.* his Messiah, *Gr.* his Christ, whose right hand I have holden," &c.

It is not, I think, even implied in the most obscure manner, that the Christ, whom the Jews tempted, was Jesus of Nazareth, the Christ, the Messiah of God, in the highest sense of any of his messengers.—He had then no existence; for we are assured by the New Testament, that in the fulness of time, God sent forth his son, his Messiah; and this son, this Messiah, we are also informed, was born of a woman, like other men—that he was made in *all things* like his brethren. He had therefore no other source of existence than they had—he had no nature different from them; his dignity arose from the commission with which he was invested, his character was formed by the most exalted principles of virtue and piety, and because of his obedience his God and Father hath highly exalted him, and raised him to a life of immortality and glory.

I submit these remarks to the consideration of your correspondent Z, and am his and yours. A.

December 1*st*, 1819.

QUESTIONS

Addressed to the Bishop of St. David's,

By Capt. Gifford, *R. N.*

(See, The Remonstrance of a Unitarian, addressed to the Bp. of St. David's.)

(Concluded from No. 5, p. 75.)

25. As you assert that God manifested himself as perfect God and perfect man, must not his human nature be co-eternal with his divine nature, or how can he be an *immutable* Being? Or, my Lord, I will put this question upon one of your own. In your late sheet-publication, you say, " could that nature which existed before the creation suffer death on the Cross?" On

which *I* ask, If God took upon him, at the creation, or at any time afterwards, a nature which had no existence before the creation, how can he possibly be an *immutable* Being?

26. Would not the whole scheme of Christianity, according to your system, be a dark and unintelligible mystery, without a knowledge of the human nature of God? But did Christ or any of his Apostles ever tell us of any such thing? and yet is it possible to conceive that Christ, that is, God himself, would not have plainly given us such information, had it been necessary to a right apprehension of the doctrine he came on purpose to teach?

27. Cannot the Catholic produce as good or better testimony from Scripture, in favour of the doctrine of Transubstantiation, as you can in proof of that of the Trinity? How is it, then, that the doctrine of Transubstantiation is not as necessary to salvation as the doctrine of the Trinity?

28. Could Peter have thrice denied Christ, had he known him to be his Creator?—Let me answer this question for you, my Lord, in one word: IMPOSSIBLE.

29. How can the appeal to Reason on the subject of the Trinity, be set aside by the consideration of its being a Mystery? Did not Christ come on purpose to *reveal*, that is to disclose, or lay open, sacred and mysterious truths to us? and is it not reversing the object of *his mission*, to assert he brought us a sacred Mystery—the very thing which stands directly opposed to Revelation?

30. In all cases in which a Book is found to contain some passages not distinctly intelligible, or some even bearing the *semblance* of opposite significations, can human wisdom devise a more judicious and equitable proceeding, than a candid reference to the general tenor and to the plain express declarations of the Author, in order to come at his true meaning, where he is to us obscure?

31. Is the general tenor of Scripture in favour of the doctrine of the Trinity, or is it in favour of the sole Unity of God? I pray you, my Lord, for a plain answer to this very plain question.

32. If doctrines are never named, nor clearly and fully expressed in any words, sentence, or language contained in the book, how can such book be said to contain and *teach* such doctrines?

33. As Unitarians are not only governed by the *general tenor* of Scripture, but can find their faith in a great number of passages, *in the very words* in which they there stand, and you cannot produce even one passage, the words or plain meaning of which convey any adequate ideas of what you hold respecting the Trinity, or the human nature of God,—who is it

"*That resists the authority of Scripture by exertions the most frivolous?*"

34. As our Saviour says, "*Of myself I can do nothing,*" and "*my Father is greater than I,*"—if you cannot take these passages in the very plain, simple, intelligible words in which they stand, but must explain them by a comment undeniably affecting their apparent sense, how do you "*Admit the plain and obvious meaning of any one passage as an indubitable rule of faith?*"

35. Since faith in the Trinity requires a prostration of the understanding,—how was Mr. Locke in *no* respect a Unitarian, when he asserted, that "*No proposition can be received for Divine Revelation, or obtain the assent due to all such, if it be contradictory to our clear and intuitive knowledge?*" And are not Unitarians admirably upheld by him, in ascertaining the interpretations of Scripture by the aid of reason, when he emphatically asserts, *He that takes away reason to make way for revelation, puts out the light of both, and does much the same as if he persuaded a man to put out his eyes the better to receive the remote light of an invisible star by a telescope?*

36. As you, my Lord, are the most indubitably zealous advocate of the present day for the doctrine of the Trinity, is it not a paramount duty upon you to offer something to the world to counteract the powerful reasoning of Mr. Locke, by which Unitarians are so eminently upheld? Can you, my Lord, and will you do it?

37. And now, my Lord, I have but to ask, whose conduct best assimilates with the excellency of the Christian character,—those who, in charity and good will, consider the adoration of the Supreme Being as a matter of conscience between every man and his God; or those who arrogantly and harshly charge others with heresy and blasphemy, because they cannot read Scripture with the eyes, and comprehend it with the understanding, of another?

When the renowned Galileo asserted that the Sun and whole firmament of heaven is not whirled round this earth in four and twenty hours, but that our terrestrial ball, comparatively a grain of sand, effects this wonderful appearance by a simple motion round the axis, he was persecuted and imprisoned for differing in opinion on a point of philosophy with the Franciscan Monks.

When our Saviour bestowed the blessings of his simple and heavenly doctrine of peace and love upon mankind, he was accused of sedition and blasphemy; he was spit upon, and persecuted even unto death.

So, when Unitarians maintain that the Gospel of our Lord is simple and beautiful, and that it teaches nothing in direct

contradiction to the evident principles of our understanding,—that the broad meaning of Scripture is plain and intelligible, and, that instead of being opposed to reason, is upheld and insured by its unconstrained and full support,—they are charged with hypocrisy, and stigmatised as blasphemers and infidels. But, my Lord, I will venture to affirm, their doctrine is a tide in the affairs of men, the progress of which no bigotry, malevolence, or persecution, can arrest. Like the doctrine of our Saviour in early days, and like the philosophy of Galileo in later times, it will rise triumphant; and time, as it steals along, gradually disclosing the radiant form of truth, will leave to succeeding ages nothing but unspeakable amazement that any rational beings could ever have reasoned and acted as they have done.

Conceiving, my Lord, that the arguments you have advanced are highly derogatory to the noblest gift of God to man, and that nothing can be more opposed to the genuine spirit of the Gospel, or at all times more unbecoming the duty and character of an English Bishop, than an intolerent and persecuting zeal, I have not hesitated to mark my sentiments in as forcible a manner as I deemed the case to require. To abstain, through want of firmness, from strongly pourtraying error, bigotry, and persecution, in their native deformity, would, as I conceive, be but feebly to uphold the rights of truth and candour. Under these impressions I have acted; but if, after due consideration of the nature of your arguments, and the many degrading calumnies you have heaped upon us, I should myself be adjudged as having trespassed too far upon the principles of moderation and equity, you will not be conscious of greater cause of complaint than I shall of regret. Against you, my Lord, individually, beyond the limits of your public works opposed to Unitarians, I can have neither hostility nor resentment.

TO CORRESPONDENTS.

We are sorry that we have mislaid T's paper on the worship of Jesus; which prevents its appearance in the present Number. Zeno in our next. Y. is under consideration. We differ from a friend of established order, on a particular subject; we do not think the existence of the poetical, or the popular Devil necessary to the execution of the plans of a Being of infinite benevolence; at the same time we beg to say that we shall not decline to answer any questions on this subject, fairly put, and intended to produce information or investigation.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

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F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL.

No. 7. LIVERPOOL, MARCH 1st, 1820. *Price* 3*d.*

ON THE GOODNESS OF GOD.

(Continued from p. 20.)

To the Editors of the Christian Reflector.

GENTLEMEN,

Various circumstances have occurred which prevented my fulfilling my promise sooner. The following reflections I submit to you and your readers.

1. *The Goodness of God abideth continually.* This is a truth founded on the immutability of God. He is ever the same, he changeth not. God is love, this is his nature; his goodness then, being himself, is unchangeable, and everlasting.

The recollection of the goodness of God as abiding continually is a firm support to the mind under the ills of the present life. Circumstances sometimes arise which depress the spirits and make the heart heavy. In the moment of trouble we, like the Psalmist, ask, "are his mercies clean gone for ever?" and say, "my Lord hath forsaken me, and my God hath forgotten me." From this state we revive only by the recollection of the goodness of God towards us in our past lives—We call to mind the years that are past, and meditate upon the days of old; having experienced his goodness, which, like a stream, *hath* followed us; we, in the language of confidence, are led to look forward, and say, "surely goodness and mercy *shall* follow me all my days; and I will dwell in the house of the Lord," I will consider myself in the presence, and under the protection of infinite goodness, "for ever and ever."

2. *The Goodness of God is universal.* "The Lord is good

unto all, and his tender mercies are over all his works." It is the great family of MAN, the intelligences whom he hath formed for immortality, that are the objects of his goodness. Yea, all creatures partake his bounty, the lower orders of living beings are supported by his hand.

> "He hears the gay and the distressful call;
> And with unsparing bounty feeds them all."

But pain and misery, wretchedness and distress exist in the present state of things—Mankind are victims of Tyranny and Oppression; and the best and most virtuous of mankind are sufferers. Superstition stalks forth in all her gloom and terrors; she fills the bosom with dismay, and the heart with horror. Man brings guilt and remorse on his conscience by the commission of crime. Is this, we are ready to ask, consistent with the government of divine goodness? Doubtless it is, or infinite wisdom would have ordered otherwise. Were this the whole of human existence, the difficulty would be insurmountable. The present is the state of discipline, the school in which mind is to be trained: in which the rudiments of that knowledge that is to be endless in its progress, are to be gained:—the germ of those virtues which are to outlive this transitory scene, is to be formed. By whatever means mind is produced under the dispensing hand of God, however to us painful may be the process, may, nay must, be good—not only good, but the wisest and best ordination to effect the purpose of infinite wisdom and goodness.

3. *The Goodness of God extends to all periods of duration.* The best and purest intentions of the goodness and benevolence of man are often frustrated by the hand of death; but God ever lives to effect the purposes of his goodness. He was good to the first man whom he formed—to all men in the first age of the world: He has been good to mankind through all the succeeding ages—he is good to us in the present age—and his goodness will continue to those who shall live in the

ages which shall succeed the present. What he has been, and is, he will always be.—He says "I am Jehovah, I change not." "His compassions fail not."

His goodness will not only extend through all the ages of time, but will be displayed to eternity. His goodness has prepared a state of happiness superior to that which can be enjoyed here. The righteous shall enter into a state of joy, of which it exceeds the utmost limits of our powers in the present state to conceive. It will be a state of unmixed good—free from sorrow, pain, and death;

> "For sin the source of mortal woe
> Can never enter there."

In this state, the blessed will be able to see that the path by which they were led through life was marked out by infinite goodness; that every thing which they had been accustomed to call evil was a modification of goodness, which under the direction of infinite wisdom, was best calculated to effect the purposes of infinite benevolence; the conducting them to a state in which divine goodness is no longer to be considered as a stream, but as a wide, a boundless, and an unfathomable ocean.

The state of the wicked, and the punishment to which they are doomed, affect our minds; they are cut off from the glories of the blessed—they must suffer the pain and anguish which their sins have procured. That which they have sown they must reap. They were, when living, partakers of the divine goodness, and shall they, after being raised from the sleep of death to live again, never more experience the divine favor? never more taste the divine goodness?—Is he changed who was once good unto all, and whose tender mercies were over all his works? Will he no more have respect to the work of his own hands? *He is the same—He changeth not—He will have respect to the works of his hands. He will not suffer the displays of his anger to be everlasting.* What is true

of God now—will be true of him to all eternity. If the sons of men forsake him, he will visit their iniquities with stripes; but, he has promised, his loving kindness he will not utterly take from them. The chastisements of the future age, will be, like those of the present, inflicted by the hand of a FATHER, to recover his erring children from a state of sin and depravity, to a state of rectitude, virtue, holiness, and ultimate happiness.

Jesus is the Son of the Father in truth and love. He is the messenger of that gospel which was to be, and which shall ultimately be, glad tidings to all people.—He is the King that God hath set at the head of the moral kingdom—He must reign till all the purposes of divine grace and goodness are accomplished—then shall the kingdom be by him delivered into the hands of the Father, perfect, holy, and happy—Sin and death be for ever destroyed, and God be all in all. This is called the end. This was the design of the gospel dispensation, this is the end which it shall accomplish. Then shall be sung in the highest strains, Hallelujah, the Lord God Omnipotent reigneth.

These are but imperfect hints upon a subject so important as the goodness of God; should they be the means of exciting reflection in others, or further discussion from an abler hand, my aim will be accomplished.

I remain, Gentlemen, yours,

THEOPHILUS.

Liverpool, Feb. 3rd, 1820.

ON THE WORSHIP OF JESUS.

To the Editors of the Christian Reflector.

GENTLEMEN,

In consulting the Greek Testament, we find *five words* used to express the ideas we attach to the English word worship. These are, 1, προσκυνεω; 2, λιτυργεω; 3, λατρευω; 4, σεβομαι; 5, προσευχομαι.

The first is used to express that civil respect which one man

shows to another, and which is very different in the different countries and ages of the world; consequently, the application of this word, to denote the homage or respect shown to Jesus, cannot reasonably be adduced to authorize his worship.

In the *Septuagint* and New Testament this word occurs in the following passages. Abraham worshiped the children of Heth, Gen. 23, 7, 12.—All the congregation of Israel worshiped David, 1 Chron. 29, 20.—King Nebuchadnezzar fell on his face and worshiped Daniel, Dan. 2. 46.—The leper worshiped Jesus, Matth. 8. 2.—The servant, to whom his master forgave ten thousand talents fell down and worshiped him Matth. 18, 26.—The man cured of blindness worshiped Jesus, John 9, 38.—Cornelius worshiped Peter, Acts 10, 25.—God promises that the disobedient members of the church of Philadelphia, should worship the minister of that church Rev. 3, 9. And God commands the powers of nature to worship, or obey, Jesus, Heb. 1, 6.—From these texts it appears evident, that the word worship is chiefly used to express civil respect, and cannot be alledged to prove the religious adoration of any being to whom it may be applied. Let the advocates for the worship of Jesus show in what part of the scriptures any of those other words used to express that honor due to God alone, is applied to Christ, and then they will have at least some shadow of evidence for their doctrine, but at present they have none.

Those ascriptions of honor and power to Jesus, which occur in the book of Revelation, cannot be adduced to prove either his Deity or authorize his worship; because, 1, we have no key to this enigmatical book; 2, its authority has been disputed in all ages of the church; and 3, the book itself does not command nor approve the worship of Jesus; but on the contrary represents Jesus as rejecting and disavowing all such worship, see chapters 19 and 20. Moreover no stress can be laid on the word heaven, which is represented as the scene of action, in the fifth chapter; for in the twelfth chapter, it is represented as the theatre of war, and incapable of affording either safety

or protection, to the persecuted woman. The best commentators, such as Locke, Dr. Owen, and many others, expound heaven and earth, by Jewish and Christian churches, or Ecclesiastical and Civil distinctions. See and compare the following scriptures, Dan. 8. 10; Joel 2. 10; Hag. 2. 6, 7; Luke 21. 26; Acts 2 9; Eph. 1. 10 and 3. 15; Rev. 6. 12, 15. &c.

As Unitarians we cannot, we dare not, worship as God, him who would not allow himself to be called good without reproof, nor suffer his beloved disciple to do him homage, Rev. 19. 10, and 22. 9; but on his taking leave of his disciples plainly forbids them ever after to pray to him, or ask of him any thing, John 16. 23. commanding them to address all prayer to his and their common God and father, who knew their wants, and needed no intercessor to prompt his infinite goodness to acts of benevolence and mercy.

In the face of all that mass of evidence here produced against the Trinitarian's faith and practice, can it be reasonably expected, that any sincere Unitarian will join in a religious worship equally unasked and prohibited by Jesus, and by his God and father. We separate from Trinitarian assemblies, because they have invented and set up, as objects of adoration, Gods whom the holy scriptures disavow, and reason rejects. Without a "thus saith Jehovah" we cannot associate with such worshipers, nor unite in those assemblies, which cannot fail to grieve our Master, dishonor God, and support the kingdom of darkness, error, superstition, and idolatry.

The charge of infidelity may grieve us; but will not disconcert us—we acknowledge that, after the manner called Heresy, we worship the God of our fathers, and we believe all that is written in the law and the prophets, and are the true and faithful witnesses for the divine Unity, and for the purity of the Christian Religion.

Yours, respectfully,

T

BIBLICAL CRITICISM.

HEBREWS I. 2.

One of the arguments used by our orthodox brethren to prove the Deity of Jesus of Nazareth, is, that the scripture ascribes to him the creation of the world, and this passage is adduced for the purpose; but the scriptures no where say that Jesus was the creator of the material world; but that he was under God, the author of the new moral creation, and by his God and father placed at the head of the gospel age or dispensation.

The following observations of that excellent Critic, the late John Simpson, of Bath, are submitted to the reader's careful and candid consideration.

The common English translation of this text is, "*by whom also he made the worlds.*" Doddridge renders it, "*by whom he also constituted the ages.*" Wakefield's version is, "*through whom also he established the ages.*" The Latin Vulgate is, "*per quem fecit et secula.*" The Latin rendering of the Syriac is, "*et per quem condidit secula.*" The Latin version of the Arabic is, "*per quem creavit secula.*"

All the above translations render αιωνας *the ages*, in the plural, excepting the common English, which renders it *the worlds.* We shall endeavour to shew that neither of these senses conveys the precise meaning of the original, and shall then propose another method of explaining the clause.

First. Αιωνας cannot here be understood of the material world, and its inhabitants; because,

1. The term αιων, in the New Testament, whether in the singular or the plural, never signifies the material world. The connection in which it occurs, in the various instances in which it is used, manifests this.

2. In the verse which we are considering, *a Son* is declared to be the person by whom τυς αιωνας were made, or constituted.

In the ninth and tenth verses, the God of this Son is addressed as the Creator of the heavens and the earth. See also John xx. 17. Now both Jesus and his apostles teach that God, the Father, created the visible world, and all things therein: and *both* distinguish him as the Creator of them, from Jesus Christ. See Acts iv. 24, 27, 30; xvii. 24—28, 31; Luke x. 21; Matt. vi. 30; xix. 4. Isaiah, also, distinguishes the Messiah whom he predicts, from the Creator of the heavens, and the earth, and its inhabitants: xlii. 1, 5, 6; xliv. 24; xlv. 18, 21, 22. Further; Moses declares, that the word, or power, of God created the whole visible world, and every thing in it. See Genesis, chapter first; and Exod. xx. 11, that Jehovah created them. The Psalmist also asserts, that Jehovah created the world; xxxiii. 6—9; lxxxix. 8—11, 12; cxlvi. 5, 6.

3. Interpreting αιων here of the material world, and the beings that exist upon it, does not suit the context. For both the immediately preceding and following passages, and the Epistle to the Hebrews in general, treat, not of the orignal creation of the world, but of the age of the Messiah; see ii. 5.

Secondly. Αιωνας here does not signify *the ages*, in the plural, meaning the several extraordinary divine dispensations, and that all these were formed, conducted, or constituted by Christ, or appointed by the Supreme Being with a principal view to, or on account of, him; because this does not accord with many passages in the Epistle to the Hebrews, nor with the general tenor of it, or of scripture at large.

The two first words of the clause which we are considering, δι ουΐου, militate against this interpretation. For δια here governing a genitive case, denotes not the final but the instrumental cause, as it usually does. John i. 3, 7; Rom. iii. 24; v. 11; Acts viii. 18; are isstances of this.

Further; in the beginning of this Epistle, it is said, that the same God who, in several parts, and in several manners, *formerly* spake to our fathers by the *prophets*, in these *last days* hath spoken unto us by *a Son*. This implies, that the prophets were the chief agents of the Most High in his dis-

pensations previous to the advent of the Messiah; and that Christ was not the conductor of these; but succeeded the prophets in managing that dispensation which was subsequent to their appearance on earth. Accordingly, Jesus is said, Heb. ix. 11, to have become a high priest των μελλοντων αγαθων of future good things. Again; Christ is declared, in this Epistle to the Hebrews, to be the mediator, and principal conductor, of a new covenant, better than that of Moses. Now this implies that he is not the mediator or manager of the old and inferior covenant. Heb. viii. 6; ix. 15; xii. 24; iii. 1, 2, 3, 6; vii. 22; Mal. iii. 1; Acts vii. 37.

The Jewish prophets, also, predicted the *future* advent of the Messiah. Both the Old and the New Testament describe the previous divine dispensations as preparatory and introductory to the last and best age of the Messiah. But neither of these intimate that former dispensations were appointed by, or on account of, Christ, or with a view to him personally. On the contrary, the Jewish and the Christian scriptures both unite in representing the Messiah as appointed by the Supreme Being, only to introduce and conduct what relates to the future superior age, or his own spiritual kingdom. Comp. Coloss. i. 12 to 23; John i. 17.

Agreeably to this Paul asserts, concerning the law delivered on Mount Sinai, that Moses was the Mediator of that institution; Galat. iii. 19. And in this very Epistle to the Hebrews, and elsewhere, he is described as the principal conductor of it. See Heb. iii. 2, 5, 16; x. 28; ix. 19, 20; comp. xi. 26; viii. 5; Deut. v. 5; Acts vii. 35—40; xiii. 39; xv. 21; Luke xvi. 29, 31.

Thirdly. In the Hebrew idiom, and agreeably to the prevailing style of this Epistle to the Hebrews, the true signification of αιωνας here is *the age* by way of eminence. Comp. Heb. xi. 40; x. 1, 14; vii. 19. This will appear from the following observations.

1. Αιων in the New Testament, whether in the singular or plural, always denotes some portion of time or eternity, with

the single exception, I believe, of Ephes. ii. 2. Accordingly, in the following texts, in which the common English version is *worlds*, the Vulgate, and the Latin translations of the Arabic and the Syriac are *secula*; Heb. i. 2; xi. 3; 1 Cor. ii. 7; x. 11; 1 Tim. i. 17. The Vulgate, and the Latin translations of the Arabic and the Ethiopic are *secula*, in Heb. ix. 26. The Vulgate renders the adjective αιωνιος, in 2 Tim. i. 9; and Tit. i. 2, *secularia*; the Latin translation of the Syriac is *secula*, and of the Arabic *æternos*.

2. The plural number is often used by the Hebrews for the singular superlative. Also in this Epistle to the Hebrews, viii. 12, ταις αδικιαις αυτων their very great unrighteousness. ix. 24, for Christ has not entered into αγια the most holy place, made with hands; also, ver. 25, τα αγια. xi. 17, επαγγελιας the extraordinary promise of a Son, (see ver. 18, 19, 39, 40,) by whose descendant all the nations of the earth should be blessed.

3. The plural number is often used in the Epistle to the Hebrews, in order to express the superior excellence of many *particulars* relative to the Christian covenant. Heb. iv. 14, τους ουρανους the true heaven: comp. ix. 11, 12, vi. 2, βαπτισμων Christian baptism. viii. 1, τοις ουρανοις; and x. 34, εν ουρανοις the true heaven in the future life. viii. 2, a minister των αγιων of the most holy place, and of the true tabernacle, which the Lord pitched, and not man. viii. 6, κρειττοσι επαγγελιαις the best promise, namely, eternal life: Comp. ix. 15. ix. 8, 12. and x. 19, τα αγια and των αγιων the most holy place, namely, heaven; used figuratively, see ver. 9. ix. 23, the patterns of things εν τοις ουρανοις in the gospel dispensation; comp. x. 1; ix. 23, κρειττοσι θυσιαις with the best sacrifice; comp. ver. 24—28; and vii. 27, and x. 14. xi. 10, that hath θεμελιους the strongest foundation, whose builder and maker is God; comp. ver. 16. xii. 25; απ' ουρανων from God, xii. 23, εν ουρανοις in heaven, that is, among the citizens of heaven, as Christians are called; comp. ver. 10, 16; and xiii. 14; also, see Ephes. ii. 19, 20; Philip. iii. 20.

Of the above fourteen *plural* Greek noun substantives, the

nine which occur in the following texts are rendered in the *singular*, in the common English version, Heb. viii. 2, 12; ix. 8, 12, 25; x. 19, 34; xii. 23, 25. The subject and connection require this; and the same reason applies to the remaining five. Isaiah uses the plural, when he predicts the extraordinary *death* of Christ, liii. 9; *deaths* in the Hebrew.

4. The plural number is applied, both in the Old and the New Testament, to express *the age of the Messiah*. Εσχαλαι ημεραι has this meaning, Isai. ii. 2; Dan x. 14; Micah iv. 1; Acts ii. 17; and in the first clause of Heb. i. 2. Εσχαλοι χρονοι is used in the same sense, 1 Pet. i. 20. Isai. xliv. 7: Among the τα επερχομενα Sept. must be particularly intended the new covenant of the Gospel. For a considerable part of Isaiah's prophecies relate to the Messiah; and one of the titles under which he predicts his appearance is אבי עד, παλης μελλονλος αιωνος, Sept. Alexand. Father of the future age. Accordingly the apostle Paul, Ephes. ii. 7, when he is representing the distinguished benefits of the religion of Jesus, says, ινα ενδειξηλαι εν λοις αιωσι τοις επερχομενοις, that in the age to come he might shew the exceeding riches of his favor, in his kindness towards us by Christ Jesus. Thus he describes the pre-eminent age of the Messiah by the very same terms, and in the same plural number, which Isaiah and the author of the Epistle to the Hebrews use, for the same purpose. It is remarkable also, that this is the only place in which επερχομαι is applied to *time*, in the whole New Testament. See Parkhurst's Lexicon; and comp. Heb. vi. 4, 5, who have been once enlightened, and have tasted the heavenly gift, and have been made partakers of a holy spirit, and have tasted the good word of God, and the mighty works μελλονλος αιωνος of the future age, &c. Ephe. iii. 11, καλα προθεσιν των αιωνων, ην εποιησεν εν χριστω ιησου τω κυριω ημων, according to the purpose *(or design)* of the age which he constituted by Christ Jesus our Lord. Here the same phrase (namely, the plural of αιων, and the verb ποιεω) is employed concerning the Christian age, as in Heb. i. 2. And in both places it is peculiarly and strongly pointed to denote the most

perfect age of the Gospel, as the contexts shew. Compare 2 Tim. i. 9; and Ephes. ii, 7, 10. Heb. ix. 11, των μελλοντων αγαθων of future good things. "Under the whole of the Christian dispensation, which terminates in a future and eternal state of glory." *Newcome's note.* Comp. ix. 12, 15.

From all the preceding premises, then, it appears, that according to that idiom of the Hebrew language, which expresses eminence and excellence of any kind by the plural number, the term αιωνας in Heb. i. 2, should be rendered *the age* in the singular, by way of eminence and distinction, meaning the age of the Messiah. This signification is evidently pointed out in the first clause of the verse, and it corresponds with the whole of the first and second verses, and with the following third and fourth verses, which particularly point to the Gospel dispensation. It coincides also with the general subject, and the particular view of the Epistle; for the author declares, ii. 5, it is of this *future age* of the Messiah that he speaks. Comp. vi. 5.

It appears, then, that the proper translation of the clause is, *by whom also he constituted the age,* namely, of the Messiah.

See Simpson's additional Essays on the Language of Scripture, Essay VIII.

RULES FOR INTERPRETING THE SCRIPTURES.

To the Editors of the Christian Reflector.

GENTLEMEN,

It is of great importance in reading the Scriptures, to adopt some plan by which we may be able to understand them. There is a variety of style, in the sacred writings; words and phrases are used in different senses. There are figurative, allegorical, and metaphorical expressions; —these are apt to puzzle common readers. For the benefit of such, I have sent you the following Rules of Interpretation,

and should they meet your and the reader's approbation, I may probably hereafter trouble you with some further remarks on the same subject.

Your well wisher,

ZENO.

1. In all languages there are several words which must be understood in different senses according to the subject to which they are applied. For example, λογος is used to signify *a word*, Matt. viii. 8, 16; Luke vii 7: *a discourse*, Matt. xii. 37; Acts v. 24: *a report*, Luke v. 15; Matt. xxviii. 15: *a proverb*, John iv. 37: *the Mosaic law*, Mark vii. 10, 13: *the Gospel*, Matt. xiii. 19 to 23: *the profession and practice of the Gospel*, Matt. xiii. 21; John viii. 31; *ability to speak*, Ephes. vi. 19; Luke xxiv. 19; *reason*, Acts xviii. 14; *an account*, namely, of one's actions to a superior, Rom. xiv. 12; Matt. xii. 36; Luke xvi. 2; *a treatise*, particularly *an historical treatise*, Acts i. 1; *value*, Acts xx. 24; *appearance, show*, Coloss. ii. 23. Schleusner reckons twenty-nine different senses of λογος. The word ϰρανος, translated *heaven*, denotes *God himself*, Matthew xxi. 25; Luke xv. 18, 21; John iii. 27; *the habitation of God*, Matt. v. 16; 45, 48; Acts vii. 49; *exalted dignity and dominion*, Acts iii. 21; 1 Pet. iii. 22. *the habitation of angels*, Mark xii. 25; *the firmament in which the stars are*, Acts vii. 42; Heb. xi. 12; *the kingdom of the Messiah upon earth*, Matt. xiii. 24, 31, 33, 44 to 47; xxv. 1; *the future happy state of the righteous*, Matt. v. 10, 12; 1 Pet. i. 4; *the greatest height or eminence*, Matt. xi. 23; Luke x. 15; Rev. xviii. 5. The word ἀρχη, the beginning, means, *a beginning in the order of time*, Matt. xix. 4; John i. 1, 2; *the extremity, or outermost point*, Acts x. 11; xi. 5; *rule and dominion*, 1 Cor. xv. 24; Luke xx. 20: *the person in whom the power is lodged*, Luke xii. 11; Rom. viii. 38. Christ calls himself ἀρχη, Rev. xxii. 13.

2. That sense of a word in which it is most frequently used by an author, and by writers in a similar style, should guide us in explaining the meaning of it in any case in which the subject, and connection, or other parts of the book, do not countenance any other interpretation.

3. That signification which would have been the plainest and most obvious in the time and place in which any book was written and published is to be preferred to any other, where a word or phrase is not evidently and purposely used in so highly figurative a sense as to be intended to be obscure.

4. Doubtful and figurative expressions must be explained by those which are clear, distinct, and without any figure.

5. That explanation which is most agreeable to the general tenor and spirit of the New Testament, should be preferred to any other.

6. Any sense of a word or phrase, that does not agree with natural religion, and with other acknowledged truths, such as the character and unity of God, should be rejected. Upon this principle, Protestants reject the Roman Catholic explanation of the phrase, "*this is my body.*" Every single truth must be consistent with every other truth, of whatever kind.

AN ADDRESS TO THE DEITY.

(By Mrs. Barbauld.)

GOD of my life! and author of my days!
Permit my feeble voice to lisp thy praise;
And trembling, take upon a mortal tongue
That hallow'd name to harps of Seraphs sung.
Yet here the brightest Seraphs could no more
Than hide their faces, tremble, and adore.
Worms, angels, men, in every different sphere
Are equal all, for all are nothing here.
All nature faints beneath the mighty name,
Which nature's works, thro' all their parts proclaim.
I feel that name my inmost thoughts controul,
And breathe an awful stillness through my soul;
As by a charm, the waves of grief subside;
Impetuous passion stops her headlong tide;
At thy felt presence all emotions cease,
And my hush'd spirit finds a sudden peace,
Till every worldly thought within me dies,
And earth's gay pageants vanish from my eyes;
Till all my sense is lost in infinite,
And one vast object fills my aching sight.

But soon, alas! this holy calm is broke;
My soul submits to wear her wonted yoke;
With shackled pinions strives to soar in vain,
And mingles with the dross of earth again.
But he, our gracious Master, kind, as just,
Knowing our frame, remembers man is dust;

His spirit, ever brooding o'er our mind,
Sees the first wish to better hopes inclined;
Marks the young dawn of every virtuous aim,
And fans the smoaking flax into a flame;
His ears are open to the softest cry,
His grace descends to meet the lifted eye;
He reads the language of a silent tear,
And sighs are incense from a heart sincere.
Such are the vows, the sacrifice I give;
Accept the vow, and bid the suppliant live:
From each terrestrial bondage set me free;
Hush every wish that centers not in thee;
Bid my fond hopes, my vain disquiets cease,
And point my path to everlasting peace.

If the soft hand of winning pleasure leads
By living waters, and thro' flow'ry meads,
When all is smiling, tranquil, and serene,
And vernal beauty paints the flattering scene,
Oh! teach me to elude each latent snare,
And whisper to my sliding heart—Beware;
With caution let me hear the Syren's voice,
And doubtful, with a trembling heart, rejoice.

If friendless, in a vale of tears I stray,
Where briars wound, and thorns perplex my way,
Still let my steady soul thy goodness see,
And with strong confidence lay hold on thee;
With equal eye my various lot receive,
Resign'd to die, or resolute to live;
Prepar'd to kiss the sceptre, or the rod,
While God is seen in all, and all in God.

I read his awful name, emblazon'd high
With golden letters on th' illumin'd sky;
Nor less the mystic characters I see
Wrought in each flower, inscrib'd on every tree;
In every leaf that trembles to the breeze
I hear the voice of God among the trees;
With thee in shady solitudes I walk,
With the in busy crowded cities talk,
In every creature own thy forming power,
In each event thy providence adore.

Thy hopes shall animate my drooping soul,
Thy precepts guide me, and thy fear controul.
Thus shall I rest, unmov'd by all alarms,
Secure within the temple of thine arms,
From anxious cares, from gloomy terrors free,
And feel myself omnipotent in thee.

Then when the last, the closing hour draws nigh,
And earth recedes before my swimming eye;
When trembling on the doubtful edge of fate
I stand and stretch my view to either state;
Teach me to quit this transitory scene
With decent triumph and a look serene;
Teach me to fix my ardent hopes on high,
And having liv'd to thee, in thee to die.

To the Editors of the Christian Reflector.

GENTLEMEN,

If a real and proper satisfaction was not made to the justice of the Divine Being, and the price of the sinner's ransom paid to God, how are we to understand the scripture, which says in positive terms, that Christ died for us, —that he hath redeemed us—that he hath bought us—that we are the purchase of his blood, &c.? I often wonder that Socinians can, in the face of so much evidence, deny and oppose these fundamental principles of the Gospel. I wish you, Gentlemen, as you value your eternal wellfare to consider this subject, ere it be too late.

And am, yours,
AN ANTI-SOCINIAN.

Liverpool, Feb. 14, 1820.

TO CORRESPONDENTS.

We have inserted the short communication of an Anti-Socinian, and take this opportunity to thank him for his wish for our conversion. Y. in our next. B. W. shall have due attention. The Evening Visit of Glasguensis, in our next.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F B Wright, Printer, Castle Street, Liverpool.

*** *The next number will be published April* 1*st*, 1820.

F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"*I speak as unto wise men; judge ye what I say.*" PAUL

No. 8. LIVERPOOL, APRIL 1st, 1820. *Price* 3*d.*

THE DESIGNS OF THE DEATH OF JESUS.

To the Editors of the Christian Reflector.

GENTLEMEN,

Your correspondent, who signs himself an *Anti-Socinian*, seems disposed not to be satisfied with any view of the death of Jesus, but that of a bargain and sale, or in other words, that he bought us literally, and literally died and made satisfaction for us in our stead.

Permit me, through the medium of the Christian Reflector, to submit to your readers in general, and to *Anti-Socinian* in particular, what appears to me to be the Designs of the Death of Jesus the Christ, as stated in the New Testament.

1. The Death of Jesus was not necessary to effect any change in the Divine Being; for God is unchangeable. It was not to excite him to love his creatures, to render him gracious and merciful; for he always loved them; and he proclaimed his name to Moses, as Jehovah, Jehovah God, gracious and merciful, forgiving iniquity, transgression and sin. This is his name for ever, and this his memorial to all generations, nor was it intended to render it fit that he should show mercy, and manifest forgiveness, for he declared by his Prophet Isaiah, I, even I, am he, that blotteth out thy transgressions for my names sake, and will not remember thy sins. The effects to be produced were to take place on *man*, and on *man* only.

2. Jesus did not die in the place and stead of sinners; as their *substitute;* as their *surety*. We no where in the New Testament read that Christ was the surety of sinners; he is but once called a surety, and then it is the surety of the cove-

nant, that is, God's surety for his fulfilment of that covenant; the language therefore of Dr. Watts is incorrect, when he says,

> " Behold my soul at freedom set,
> " My surety paid the dreadful debt."

It is no where said that he suffered the wrath and curse of God, and that his death was in consequence of the displeasure of the Almighty; for he was always the object of the Father's delight, he was his beloved Son, in whom he was always well pleased. And for his obedience to death God rewarded him, with honor, glory, and immortality.

3. The death of Jesus was necessary to confirm the truth of his doctrine, to ratify the covenant of grace and mercy of which he was the accredited messenger. Grace and truth came by him. He was the faithful and true Witness. His testimony before Pilate, was: " To this end was I born, and for this cause came I into the world, that I might *bear witness* to the truth." By his death, which was his last act, he bore the strongest testimony to the truth of his mission. He died a martyr;—he was the king of martyrs. His death sealed and ratified his testimony. As a seal is a testimony to the truth of any writing to which it is affixed, and gives to it validity; so, the death of Jesus ratified the truth of the gospel, and gives to it validity.

4. The death of Jesus exhibits to us the most perfect example of obedience to the will of God, and of every moral virtue and excellence. " I have," saith he, " power [authority] to lay down my life, and I have power, [authority] to take [receive] it again;—this commandment have I received of my Father." He might have avoided death had he deserted the path of duty. By a strict adherence to his duty, he exposed himself to pain, to suffering, and to death, that he might be an example to us in suffering and dying in the cause of truth, and of God. By his death he finished his testimony, completed his obedience, and left us a perfect example.

In his death we behold him as an example of meekness, of gentleness, and of love. He manifested no spirit of resistance, of murmuring, of ill-will to his enemies. The language of his dying moments was that of submission to God—of pity and love to his enemies "Father forgive them." By this conduct he illustrated the precept he had given—"Love your enemies." If no other end had been answered by his death than this, it ought to be regarded as of the highest importance.

5. His death was necessary on his own account, to perfect his character and to qualify him for that high station to which his God and Father had appointed him. "It became him," says the Apostle, "for whom are all things and by whom are all things, to make the Captain of our salvation perfect through sufferings." As the greatest characters have been formed in the school of adversity, in this school the character of our great master was formed. He had to acquire knowledge, to attain virtue, and to rise to excellency of character in a gradual way—He was made in all respects like his brethren, and was in all points tempted as we are, that he might be able to succour those that are tempted. Though a Son, yet learned he obedience by the things which he suffered. Had he not suffered and died, he must have been a stranger to those incidents in human life which are the most trying and the most difficult to bear with firmness and composure. Had he not felt as we do, how could he have been touched with our infirmities, and have been a merciful High Priest in things pertaining to God?

6. His death was necessary to introduce the gospel to the Gentiles and to reconcile the world to God. By confirming the Gospel as a covenant of grace and mercy to all mankind, the wall of separation between Jew and Gentile was broken down. Before his death his commission extended only to the house of Israel, when God raised him from the dead he gave him authority over all. Then it was, he said to his disciples: "All power is given unto me, go ye therefore into all the world and preach the gospel to every creature." By his death, Jews and Gentiles were introduced to the same state of privileges,

upon the reception of the gospel, made inheritors of the same promises, and heirs of that immortality which is brought to light by the gospel. To this end he both died, and rose, and lives again, that he might be Lord of all.

7. To effect the salvation of mankind. He gave himself for us that he might redeem [deliver] us from all iniquity. The common notion of salvation is, that it is to exempt men from future punishment, and to raise them to a state of future bliss. But this is rather a consequence of salvation, than salvation itself. The salvation of the gospel, is a present deliverance from sin and guilt. "Unto you," says the Apostle, "God having raised up his son Jesus, hath sent him to bless you, in turning away every one of you *from* his iniquities." Gospel salvation is, a deliverance from error, from vice and sin; an introduction to truth, knowledge wisdom, righteousness, and holiness. And however men may flatter themselves with the hopes of future happiness, none will attain it but those who are, in the present state, delivered, saved from sin. "The saved of the Lord," and they alone, "shall walk in the light of his countenance."

8. To reveal the doctrine of a future state of immortality. Under this view, the gospel is of the highest importance to man. With a desire to exist beyond the grave, the sages of antiquity sighed for immortality, but they could not arrive at any certainty on the subject. By the Death and Resurrection of Jesus, a man in all respects like ourselves, the darkness is removed, the doubts are dissipated and the clear light shines; he hath brought life and immortality to light by the Gospel. And we are begotten again to a lively hope by the resurrection of Jesus Christ from the dead. His resurrection is an earnest of the resurrection of man. And it is on the doctrine of the resurrection of man from the dead, not on the idea of the natural immortality of man, that we are encouraged by the gospel to look for a life to come. If the dead rise not, says the apostle, then they who are fallen asleep in Christ are lost, have perished—the grave is the termination of their hopes and of their existence.

9. Christ died that he might become the Prince, the Leader to life. He is called our forerunner—hath entered into heaven *for* us, *(not in our stead)* for our advantage, and to that state he will conduct his faithful followers.

10. He died to lay the foundation of a universal empire, of a kingdom that shall last, till all that God hath purposed by the gospel dispensation shall be accomplished. The heathen shall be his inheritance, and the utmost parts of the earth his possession—He shall become God's minister of salvation to all the ends of the earth.—The nations shall obey his gospel, and universal peace, and universal holiness, shall be inscribed on all things.

11. The effects of his death shall extend beyond the present scene—He died and rose again, that he might be Lord both of the dead and the living—As the commissioned agent of the Most High he shall raise the dead; judge the world; superintend and distribute the rewards and punishments of the state after the resurrection—effect, by his administration, the restoration to purity and happiness of the whole race of man. In him shall all the families of the earth be blessed. Then cometh the end of his mediatorial reign—the end of sin and all its effects—the destruction of death—The tears of penitence shall be wiped away from all faces by the hand of mercy, and there shall be no more pain, sorrow, or crying.—The kingdom purified and perfected, be delivered by Jesus into the hand of his Father—The whole creation shall join the chorus of *Allelujah! salvation and praise!*—All shall issue in universal happiness—and God shall be all in all.

And now, permit me to ask, will any one say that these views of the death of Jesus are not evangelical? Let them be compared with the gloomy system of *John Calvin*, and say, if they are not much more honorable to God, and to Jesus. and of more practical importance to men, than the doctrine of *satisfaction*, called *atonement*, which releases mankind from the bond of moral obligation. The late Mr. HERVEY, a favorite writer among the Calvinists, says, "*The debt of penal*

suffering, and debt of perfect obedience are fully discharged by our divine surety; so that we are no longer under the necessity of obeying, to obtain exemption from punishment. His sufferings, on account of his infinite nature, are adequate, nay MORE THAN ADEQUATE, *to an eternity of punishment.*" This is pure and unadulterated modern orthodoxy.

If the doctrine of Unitarianism be charged by our opponents, with loosing the bonds of moral obligation, what, I would ask, is the tendency of the above? I leave the advocates of such a system to answer the question; and am, though no Socinian,

Your well wisher,

THEOPHILUS.

BIBLICAL CRITICISM.

JOHN vi. 62, 63.

What *and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you,* they *are spirit and* they *are life.*

The word *what* is a supplement, and not the best that might have been used, because it involves the passage in a greater difficulty. *What,* forms the interrogation, but where is the answer?—And reading the verse as a question, what is the sense of it? What and if ye shall see the Son of man ascend up where he was before? Is the following verse an answer?—no, surely.—It ought to be read as a declaration, not an interrogation, and a supplement of a different kind inserted.

The 62 verse closes elliptically, and to make out the meaning, a supplemental word is necessary. This is the case with various passages of scripture. See Matt. xv. 6. And honor not his father and mother, *he shall be free.* This last member of the sentence has no corresponding words in the original; but is made out from the expression in *v.* 5. and shall say it is a gift, &c. *it is corban,* that is a gift or offering which maketh free. Matt. xxv. 9. And they answered and said, *not so,*—

not so, supplied from the former verse, to be an echo of the meaning, although no word in this verse in the original corresponds to *not so*. In the same manner ellipses are filled up in the following texts, by repeating expressions which occur in the same sentences. 1 Peter iv. 11. 1 John ii. 19, &c. or in similar sentences in other passages, as Rom v. 18 *Judgment came*, and the *free gift came*, are expressions inserted from verse 16.

Michaelis says, many obscurities have been occasioned by a false method of punctuation *(the original copies were not pointed at all)* and every commentator should remedy this by occasional alteration, and not servilely to adhere to the present arrangement. *See Marsh's Michaelis*, part 1. ch. xiii.

On account of the pointing in this passage with a note of interrogation, the commentators have been employed in supplying an ellipse by answering a question created by pointing solely. The answers are consequently various. *See Doddridge and others.*

"If," says Simpson, "there can be found in any other discourse of Christ himself, in the same gospel written by John, a sentence of a similar construction with that of the passage, vi. 62, 63, elliptical in the close, and complete in the middle, of that very member of it which suits our present purpose; if it refer, in a similar manner, to a similar future fact for an explanation of the discourse that preceded, and be addressed, like this, to objectors to the divine authority of Jesus, who wanted more proof than he had before given, some of whom, as in the present case, were induced by this part of his discourse to believe in him: further, if the insertion dictated by such an example easily and concisely unite two members of the same sentence which have been disjointed, and convey a clear determinate meaning, quite suitable to the context: if all these circumstances coincide, such a passage will not only be a safe guide for supplying the ellipse before us, but there is a moral certainty, that it is a true and proper director.

"Now such a text is John viii. 28, in which Christ, address-

ing unbelieving Jews, verse 22, after they had required more evidence of his divine mission, v. 13, 25, refers to his death and consequent resurrection as what would fully explain his instructions, and lead them to believe in him as the Messiah. 'When ye have lifted up the Son of Man, then ye will know (γνωσεσθε οτι) that I am *(he,* i. e. *the Christ)* and that I do nothing of myself; but speak those things which (or as) my Father hath taught me.' Had γνώσεσθε οτι, *ye will know,* been omitted here, the sense would have suggested the necessity of inserting these words, or some others of a similar meaning. And if these words be inserted between the 62 and 63 verses of this vi. ch. they will unite two clauses of the same sentence, and will afford a clear signification to both of them, which agrees with the context. Thus, 'If then, (or nevertheless when) ye shall see the Son of Man ascend up where he was before, [ye will know] that it is the spirit that quickeneth, the flesh,'" &c.

"Excepting the words inserted (γνωσεσθε οτι, ye will know) this translation differs from the common version only in translating ουν *then* instead of *and*—in the common version the words *what* and *they,* have no corresponding word in the original."

This will I think fully explain the design of Christ in the discourse by which he had given so much offence. I have, as if he had said, talked to you of eating my flesh and drinking my blood, as expressing a real participation in the blessings to which my doctrines lead—ye are offended, because ye do not understand my meaning, and take that in a literal, which I mean, and, which you might, if ye were not greatly prejudiced, perceive that I mean in a spiritual, in a figurative sense, nevertheless when ye shall see my prediction fulfilled—when ye shall see me risen from the dead, to that state of existence and life which I had before my death, then will ye know, that the words I speak were never intended to be taken in a literal sense—ye will know that they are spirit and that they are life.

English readers generally associate with the word *ascend,*

a going up to a height above us, or to a distance higher than we can behold with our eyes. But the word is used in the scriptures to denote *coming up—to arise up*, &c. from a place beneath us. Rev. xi. 7. The beast that *ascendeth* out of the deep. xiii. 1. A beast *rising* out of the sea. v. 11. Another beast *coming up* out of the earth. See xvii. 8. Dan. vii. 3. Gen. xli. 2, 3, 18, 19. Joshua iv. 19. Matt. xvii. 27. Acts viii. 31, 39. xx. 11. Mark i. 10. Matt. iii. 16. Amos viii. 8.—The word in the Old Testament in the Septuagint, and the Greek of the New Testament, in all the above places is the same as in this passage.

It is also used to denote a rising up or ascending from the state or receptacle of the dead, (in the *Sept.*) 1 Sam. xxviii. 13, 14, 15, the woman said, I see Gods *ascending*, &c.

The passage does not necessarily suppose a real and literal ascension into heaven; that would be what no man could see, —they might see him ascend towards heaven, that is all;—but to understand the passage in such a sense is unnecessary. Besides, it is the *Son of man* who is here spoken of.—No one, I suppose, ever thought that the *Son of man* descended literally from heaven—properly and popularly understood.—Nor that the Son of man was in heaven, so understood, when he was speaking to the Jews on the earth.

Men might have had the same opinion of John xii. 32, if the historian had not added the parenthesis, v. 33.

It has by some critics (*see Imp. Ver.*) been thought that Jesus meant by ascending up where he was before—soaring again into the heights of divine knowledge, through means of his communications with his God and Father—but this is a little forced—and ambiguous, when viewed in connection with the foregoing part of the chapter.

See Cappe's Dissertations, and Simpson's Essays on the Language of Scripture.

DIVERSITY OF OPINION.

To the Editors of the Christian Reflector.

GENTLEMEN,

If the following considerations on an important subject, be suited to the nature and design of your publication, their insertion will oblige one of your readers.

On surveying the Christian world, the mind at first, cannot but be astonished at the difference of opinion which prevails, and the dissensions among Christians in consequence of this difference. So great are they, that almost every individual exclaims, " is it consistent with the character of God that he should allow such unspeakable discord and such diversity of sentiment?" But to the thinking man, after a few moments reflection, it occurs, that the Deity has from the dissensions of the disciples of Jesus produced most wonderful effects; the contention which arose between the apostles, Paul and Barnabas, effected by their separation a more extensive promulgation of the Gospel in a shorter space of time, than if this circumstance had never taken place: the disputes among the Corinthians called forth the manly and noble reasoning of the apostle Paul; differences in opinion produced the reformation from popery, and from that period religious knowledge which before was small, and even what there was, confined within the enclosures of the cell, has been continually advancing at a regular pace. By considerations such as these, the thinking individual is not alarmed for the cause of Christianity, on account of present differences, but believes that the Deity will cause to arise, from all this seeming evil, an infinite quantity of good; and will have all men to come to a knowledge of the truth at last.

Having thus briefly premised that present differences may be productive of good, I will endeavour to point out their origin and what we can reasonably expect as their cure.

It is evident that differences in religious opinions, first originated with Christians themselves, when they were off their

guard, and took not care "lest any man spoil them through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." And now they are still caused by those Christians who maintain unintelligible systems and creeds, with which the person, who regards the plain and simple declarations of Jesus and his apostles, must ever be at variance. In vain do some urge that the scriptures are obscure, and consequently, there must be many and vague conjectures as to their meaning; this I conceive to be a mistake, the scriptures are not obscure on points of importance, they teach plainly that, to Christians, "there is but one God, the Father," the omnipotent, the all-wise Creator of the Universe. This first principle of religion is acknowledged on all hands; but some represent this great being, (in order best to explain, as they think certain passages of scripture,) as forming three whole perfect Gods so united in one, as never to be separated. Hence it is, that these Christians are the primary cause of dissensions; for who can join with them, and reconcile such a dark and incomprehensible dogma, to the declaration of Moses, repeated by our Lord, that "Jehovah our God, is One Jehovah"? Deut. vi. 4.; Mark xii. 29.

Although the circumstances may be entirely unknown to us, which in the hand of divine providence, will bring about that most desirable event, the universal spread of truth, and consequently the end of all important differences in religious opinions, yet the following seem the most probable and rational to the limited understanding of man.

1. *The diffusion of knowledge,*—for when knowledge shall be increased, superstition must fall, together with all the fabrics built on the pillars of ignorance, which she has erected in the Christian World.

2. *Universal liberty,*—for when all systems of which Christianity is thought to be the teacher, are equally allowed to be promulgated, then will the time arrive that pains and penalties will have no influence in preventing a person from speaking what he conceives to be the truth; then secular in-

terest will not cause the promotion of error; but every opinion which at all claims the religion of Jesus as its origin, will have a full investigation, and if its claims be indisputable, then will it be universally received.

3. *A constant recollection of the attributes of God,*—for as soon as an individual in his search after truth, forgets the attributes of the Deity, then in the ardour of his pursuit he may be led to embrace sentiments, and to adopt the reveries of his own imagination, equally irreconcilable to the perfections of God and the dictates of his revealed truth.

4. *The reading of the Bible in the same manner as we read other books,*—for at the time when all shall begin to read this inestimable gift of God to man, with that observance of the connection which one part bears to another; with that attention to the figurative and idiomatical expressions, with which the writings of the Bible, in common with all those of the same age and countries, abound; and with that ardour and freedom of thought, in the investigation of its contents, which it boldly and unhesitatingly demands; then and only then, it will be, that we can expect pure christianity, to have free course and be glorified, then can we expect that the differences in sentiment among christians, which may easily be traced to a non-observance of the above, will cease, and "*in that day shall there be One* JEHOVAH *and his name One.*"

S. N.

ORTHODOXY, UNITARIANISM AND DEISM.

To the Editors of the Christian Reflector.

GENTLEMEN,

The attempt to identify Unitarians with Deists, or, (as the latter are offensively called) Infidels, is a favorite object with the preachers of reputed evangelical orthodoxy.

An attempt of this kind was made a few evenings ago, at the Chapel in Gloucester street, by the Rev. R. Philip. Taking

for granted that Calvinism and Christianity are the same, he deems an opposition to the one to be an opposition to the other, and the opposers are by him declared to be, enemies of the gospel of Christ.

That Unitarians and Deists are identified, Mr. P. thinks is manifest from the hostility of both, to the modern system of orthodoxy, and their avowed determination to effect its extirpation. If this be the fact I see no harm in it; for Calvinism, in all its ramifications is such a gross corruption of Christianity, and such a misrepresentation of the character of the Father of all, that all good and benevolent men must not merely wish, but endeavour to effect its extirpation. Its fundamental doctrine, that which is called the doctrine of the Atonement, has such an immoral tendency, that the lover of truth and virtue would rejoice to see it, with its kindred doctrine of the church from which it was borrowed, that of indulgences, buried in utter oblivion.

The mistakes, misrepresentations, and false quotations made by the Preacher proves that he is not much acquainted with the writings of Unitarians. That he should misquote is not surprising, as on another occasion, he rested his main proof of a favorite dogma, upon an original word which was *not* in the text he quoted. The *contempt* of the Preacher for criticism, of which so much use is made by the Unitarians, may be regarded by them as praise. The charge of ribaldry which Mr. P. brought against Unitarians is not substantiated by his quotation from Mr. Belsham. Instead of quoting merely the words "the Deity was *incarcerated* in the body of a helpless, puling infant." Mr. P. in justice, ought to have quoted the whole sentence, which runs thus. "The incarnation of a God, the incarceration of the Creator of the world in the body of a helpless puling infant, is a fact, the credit of which must rest, like that of all other facts, not upon grammatical subtilties, but upon evidence direct, presumptive, or circumstantial, upon the validity of which every person of common sense is competent to decide." If orthodox writers will broach absurdities they alone are answerable for them, and not they who only point out the consequence of such absurdities.

But the grand argument, of Mr. P. to prove the identity of Unitarians and Deists, was, the eagerness the Unitarians manifested to disown the relationship which *Carlile* had claimed. From that time, the pulpit and the press had labored to show, there is no connection; and why all this?—if suspicion existed before, this circumstance gives it strength and confirmation. Mr. P. is a scholar of the first class in the school of *Procrustes*. Had the Unitarians been silent Mr. P. would then have exclaimed, *the relationship is established, Carlile* has said the Unitarians are Deists, they do not contradict it;—*it must be even*

80. They contradict it—"this is a *strong proof* that there is such a relationship existing, if there were no ground for the public to believe it, why this eagerness to deny it." Mr. P. is not fit to handle a two edged sword, as he is sure to wound himself rather than his opponent.—Who would believe that a dissenting minister, and that in the 19th century too, would have had recourse to such a *contemptible* quibble! I am sorry he did not finish the reading of the penny pamphlet, called a *Dialogue, &c.* as it would have been a good *finale* to his *Philipics.*

I would recommend Mr. P. before he again assert that orthodoxy, as it is now understood, has in all ages been the city of refuge, to which sinners might flee and be safe, to compare the system of the Genevese Persecutor, with the gospel preached by the Apostles, as recorded in the Book of Acts When I read that invaluable History, and compare with it, *Calvin's Institutes,* the works of *Gill, Elisha Cole, Bunyan, Boston, Flavel, Marshall, Hervey,* &c. &c. I cannot help exclaiming—Jesus I know, and Paul I know, but who, and what are these?

Liverpool, March 20, 1820. PUBLIUS.

On the expression "Christ died for us sinners."

To the Editors of the Christian Reflector.

GENTLEMEN,

The phrases "Christ died for us," "tasted death for every man," and "died for sinners," are oftentimes adduced, in support of a doctrine, which I think, represents the author of our being, as revengeful, and implacable; and so unforgiving as not to pardon his creatures, without his Son, and co-equal God, purchases by his death, forgiveness for them. Many sincere, and exemplary Christians, avow this opinion; and think it to be, the most important of the gospel's truths: but as I see no just foundation for it, in the scriptures, I beg to be permitted to communicate a few thoughts on some of the passages, in which the formentioned expressions occur.

John xi. 47—53, is a remarkable passage, and I believe the first of the kind, in the New Testament, *v.* 51 and 52, appear to be the evangelist's own remarks, on the words of Caiphas, in *v.* 47—50. and are important, because they contain his explanation of the meaning of the words "Christ died for." *v.* 47—50 means that it was expedient for Jesus to be put to death, lest the Jews, believing him to be their Messiah, should seek to make him a king; and thus withstand the Roman power, which would then be employed to destroy their name

and nation. The High Priest prophesied, that Jesus should die for that nation, (the Jewish) and not for that nation only, but that also, he should gather together in one, the children of God that were scattered abroad," see also Eph. i. 10. Here the evangelist, giving his own meaning to an expression of the Jewish High Priest relative to the death of Jesus, and the end to be accomplished through that death, gives not the least intimation of its appeasing the wrath of God, or removing the sinner's punishment: but that it was to gather together into one the children of God." In other parts of the scripture the death of Christ, as evidencing the truth of his doctrines is also represented, as uniting into one church, the gentile and the Jew, and breaking down the middle wall of partition. "Ye who were sometime afar off, are made nigh by the blood of Christ, for he is our peace, who hath made both one." Eph. ii. 13, 14, comp. with 2 Cor. v. 14, 15. Gal. iii. 13.

Other texts which speak of the death of Christ, are not so easily explained as the former, 1 Cor. xv. 3 "I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures." Rom. v. 6. "In due time Christ died for the ungodly." v. 8. "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." That these, or any passages of a like import, do not convey the meaning that the death of Christ was a real atonement for actual sin, will I think appear from Jer, xxxi. 30. "Every one shall die for his own iniquity," see also Ezek. xxxiii. 8. 2 Chron. xxv. 4. Now if Christ died, and bore the punishment due to sin, how will the wicked man die in his iniquity, or be chastised for it? Do the scriptures sometimes say, that "tribulation and anguish await upon every one that doeth evil," and in others, that it no more awaits upon them, because Christ has undergone the tribulation and anguish for them? No, they declare, that "the righteous is righteous, even as he is righteous." 1 John iii. 7. and "the wickedness of the wicked is upon the wicked." Ezek. xviii. 20. It is not said in the above mentioned texts, that Christ was punished instead of the sinner, but that he died for, or on account of his sins. "To die for" does not always mean to undergo death, that another may not *die:* see Gen. xxvi. 9. "Lest I die for her." Josh ii. 14. "our life for yours." If the death of Christ lightens the sinner's punishment, why does Paul ask, Gal. iii. 17 "if, while we seek to be justified by Christ, we ourselves are also found sinners; is Christ therefore the minister of sin? God forbid!" Whence it appears, that if sinners were justified by Christ, without repentance, then is Christ the minister of sin, but this the apostle wholly denies. "God forbid" says he—If then, sinners are

not justified by Christ without repentance, when Christ is said to die for them, the meaning must be, that his death, confirming the truth of his doctrines, is the means through which they are led to reform their conduct. If we adopt the orthodox, so called, interpretation of the death of Christ, how are we to explain 2 Cor. iv. 11. "For we which live are always delivered unto death, for Jesus' sake" (*Quere*, Does the apostle mean, that he was always delivered unto death, that he might rescue Jesus from death? impossible! but for the sake of Jesus' doctrines) that the life also of Jesus might be manifest in our mortal flesh." When therefore Jesus is said to die for sinners, it is not to bear their punishment; but that they might be led to repent, from a consideration of the truth of his doctrines, as confirmed by his death; and that the death of sin, might be manifest in their mortal flesh—We thus judge, that if one died for all, then were all dead, (in trespass and sins,) and he (Christ) died for all, that they which live, should not live unto themselves, but unto him which died for them and rose again," 2 Cor v. 14, 15, What can be more decisive than this? that when Christ is said to die for sinners, it is to convey to them the truth of his gospel, not to bear the punishment of sin on their account; and because Christ died to confirm the truth of his gospel, we ought not to live unto ourselves, but to obey his instructions.

I have endeavoured to give you a plain statement of what I think to be the true meaning of a few important texts in the scriptures, if you think it worthy of a place in the Christian Reflector, the insertion of it will oblige yours,

INDIGATOR.

TO CORRESPONDENTS.

The Evening Visit of Glasguensis is unavoidably postponed to our next. We are sorry that we could not find room for Y W. B. in our next. T's communication contains what, we are apprehensive, our Readers would deem matter irrelevant to the subject. Remarks on the Rev. J. Jones' Sermon on the *Eternity of Future Punishment*, in our next.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

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F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL

No. 9. LIVERPOOL, MAY 1st, 1820. *Price* 3*d.*

ON THE INSPIRATION OF THE HOLY SCRIPTURES.

To the Editors of the Christian Reflector.

GENTLEMEN,

That the sacred Scriptures are highly important, is allowed by all who believe them.

That the Bible contains writings the most ancient of any extant; that these writings are better authenticated than other ancient writings; and that the evidences in favor of their genuineness are stronger than can be produced in favor of other records of antiquity; will, I think, be allowed by all who have turned their attention to the subject.

The Scriptures are a history of the divine dispensations, and contain a revelation to man of the mind and will of God. Parts of them were doubtless written by divine inspiration. The prophets were instructed by the Most High to predict things which should take place at a future period; for none but God can know what *shall be;* and none but He can tell what shall come to pass. This is his prerogative;—the gods of the heathen are challenged by the prophet Isaiah, to foretel the events of futurity.

Christianity is of heavenly origin. Jesus of Nazareth, the prophet, the messenger of the Most High, was raised up by God, was anointed with the spirit of wisdom and knowledge, and the miracles which God wrought by him attested the divinity of his mission. The spirit was given to his apostles; the gifts of tongues and the power to work miracles were communicated to them, and by these were they proved to be the commissioned messengers of the great prophet of Nazareth.

That the Books which compose the Old and New Testament, are all written by divine inspiration, and all of like importance, cannot, I think, be admitted by any person who has read his Bible with attention. And that these writings have not come down to us without mutilation, and without even glaring and gross interpolations, is well known to every Biblical student. But waiving these considerations for the present, I wish to

inquire, what we are to understand by the term *Inspiration* as applied to the Scriptures.

On the subject of Inspiration different hypotheses are maintained by professing Christians. The following is the division of the subject, given by Hartley, in his work on the Truth of the Christian Religion.

" The first and lowest supposition is, that all the passages delivered by Moses and the prophets, as coming from God, and by the evangelists, as the words of Christ, also the Revelation given to St. John in a divine vision, with all parallel portions of scripture, must be considered as divinely inspired and as having immediate divine authority.

" The second hypothesis is, that historical incidents of small moment, with matters of a nature foreign to religion, may indeed not have divine authority; but that all the rest of the scriptures, the reasonings, the applications of the prophecies, and even the doctrines of inferior note, must be inspired.

" The third and last hypothesis is, that the whole scriptures are inspired, even the most minute historical passages, the salutations, incidental mention of common affairs, &c."

The latter of these hypotheses is that adopted by Mr. Lister, in his Lecture on the subject of Inspiration, delivered in Liverpool, on the 19th April last. This is also that which is adopted by many of our orthodox brethren. To this, therefore, I beg to call the attention of your readers.

1. *Inspiration in this sense is unnecessary.* The historical books of the Old and New Testament need it not. The qualifications of a historian are, a sound understanding; competent information; and integrity of heart. The evangelists were men of a sound understanding; they were not the dupes of superstition, they were not blind bigots. Their writings are simple, unadorned by art or artifice. They possessed the necessary information to qualify them for their task. Two of them at least were *eye witnesses* of the transactions they record; *they* had received the doctrines and precepts of Christianity from the lips of their Great Master. *What they had heard, what they had seen with their eyes, what their hands had handled,* concerning the words of life they declared to mankind. The others received their information from those whom Jesus had chosen to be with him from the beginning. Although Luke was not called to be an attendant on Jesus, it is probable that he was one of the two who conversed with him on the road to Emmaus.* If the above qualifications are sufficient, why should we recur to a source that is quite unnecessary?

* See Dunster's Cursory Considerations.

2. *It is inexpedient and improbable.* If the evangelical writers were guided by a plenary inspiration, would there not be found a perfect consistency in their narratives? Is this the case? Let the narratives of the different evangelists be compared, and let every man answer the question for himself. Besides, should we not, were the evangelists under the guidance of the spirit of wisdom, find, not only that they all write in the same style, but the greatest propriety and purity of style, perfection in the manner as well as in the matter of the Gospel histories? We should discover all the graces, the elegancies of composition, and the most polished language. The very language would have marked them out as different from other men. For truly the spirit of God, is not ineloquent, of a slow mouth and of a slow tongue, Ex. iv. 10. No inaccuracies, nothing ungrammatical would then have been found in their writings; they would have been invulnerable to the fastidious critic, and no one would have doubted their heavenly origin. And in order to preserve these writings free from the least inaccuracy, all the transcribers of them, yea, and all the translators of them too, must have been under the same divine influence. They therefore were under no such guidance, they wrote as honest men, as faithful witnesses of the truth. For this purpose Jesus chose the twelve disciples, that they might bear witness of him, and in order that they might be qualified for this office, they continued with him from the beginning of his ministry.

After the ascension of their Master, when the disciples met to choose one who should fill the place from which Judas by transgression fell; what did they consider as the necessary qualifications for the office? Hear their words, Acts i. 21, 22. "Wherefore of these men who have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken from us, *must* one be ordained to be a *witness with us* of his resurrection." And why must it be one who had accompanied with the apostles and seen what Jesus did, if the testimony he was to bear was to be given him by divine inspiration? "We should" says Wakefield, "have possessed a more unequivocal sign of Inspiration, if God had appointed to record the life of Jesus, a set of men who had *never known* HIM or his DISCIPLES, and had enjoyed no *human means* of information."

3. *Inspiration is disclaimed by the Sacred Writers themselves.* None of the Evangelists give the least hint that they wrote by Inspiration. Luke professes to compile a narrative of those things which were confidently believed among Christians. "Even as they delivered them to us, which from the beginning

were EYE WITNESSES and ministers of the word." Not a single word of his having received them by Inspiration, of his relying on the gift of the spirit for his acquaintance with the subject he had undertaken, but on the contrary, from an accurate investigation of the facts. He therefore disavows all extraordinary assistance, all inspiration, and if we regard him as a faithful witness, we impeach his veracity by supposing otherwise.

4. *The inconsistencies which are found in the Evangelical writings, prove that they did not write under an unerring inspiration.* These inconsistencies have been detected and exposed by men unfriendly to Christianity, and who probably would never have uttered their sarcasms against the Scriptures, had they not been tempted thereto by the irrational, not to say absurd, notions of their inspiration, maintained by the orthodox. That these inconsistencies do exist in the Evangelical Writings cannot be denied. Compare Matt. ix. 19, 19. Mark v. 22, 23, 24, 25. Luke viii. 41, 42, 49. Also Matt. xxvi. 44. Mark xv. 32. Luke xxiii. 39, &c. Upon these circumstances John says not one word. The New Testament writers make incorrect quotations from the Old Testament. The following are a sample. Matt. xiii. 14, 15, it is is said, "And in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear and not understand, and seeing ye shall see and not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them." The passage in Isaiah reads as follows:—"And he said go and tell this people, Hear ye indeed but understand not; and see ye indeed but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed. Isa. vi. 9, 10. This passage is also quoted, John xii. 40. Acts xxviii. 26. Rom. xi. 8. In all these places the passage is quoted differently. Now, could this have possibly been the case, if they had all been under the guidance of the Spirit. Would not the Spirit have quoted accurately? In Acts vii. 4, we read Abraham removed to Canaan *after the death of his father.* Abraham's father was 70 years old when Abraham was born, he died at the age of 205, and consequently Abraham was 135 years old at the death of his father, Gen. xi. 26, & 32. But from Gen. xii. 4, we learn, that Abraham was only 75 years old when he went to Canaan. These instances out of many of a similar kind that might be quoted are sufficient to show that the writers of the

New Testament were not under such an Inspiration as that for which the Orthodox contend.

5. *The Doctrine of plenary Inspiration is injurious to the cause of Revelation.* It places the credibility of the Gospel History on a foundation different from that of every other authentic History. It indeed destroys every idea of testimony, and annihilates credibility, by refusing to the writers the character of honest eye and ear witnesses, and making them the mere amanuenses of the Spirit of God.

It is injurious, because it is irrational. It debars investigation, and divorces Reason from Revelation; and we no longer recognize the voice of our leader, "Why even of your *own selves* judge ye not what is right."—and that of the apostle of the Gentiles "I speak as to men of understanding, *judge ye* what I say." All examination, all judgment is suspended, and the Gospel of truth is made to hide itself, like error, in mystery and darkness.

It is dishonorable to the Gospel, to suppose that, with all the bright evidences attending its promulgation it stands in need of such a *delusion* to support its weight and to give it authority. Besides, it countenances a charge of combination and imposture, and reduces the defenders of it to a painful dilemma. The variations in the writings of the evangelists and apostles do not affect their credibility, upon the ground of their being honest witnesses, but they destroy all credibility when we suppose that the writers copied from the dictation of an unerring influence. Paul received his commission from Jesus of Nazareth in a supernatural way, and declares that his knowledge of the christian system was not received from men, &c. See Gal. i. 12. 1 Cor. xi. 23. 1 Cor. vii. 10. 1 Cor. xv. 3. What is the fair inference to be drawn from the apostle's asserting that they occasionally spoke by divine inspiration, but that they did not mean to make it a general claim? They assert that they had no dominion over the faith of others but were helpers of their joy. 2 Cor. i. 24.

In the xv. ch. of the Acts of the Apostles, we have the history of a circumstance which called for the attention and deliberation of the apostles. The christian converts were so far from thinking that Paul and Barnabas could not err in their doctrine, that they actually sent them up to Jerusalem to take the opinion and advice of the other apostles. How did the assembly of apostles act on this occasion? Did they decide as men *under the guidance of an unerring inspiration?* No, they *debated,* they *disputed,* they *reasoned,* and afterwards agreed in what appeared to them the most reasonable and proper; and sent a message by Judas and Silas, to the Gentile brethren who had desired their opinion upon certain mat-

ters. Paul blamed Peter for his conduct; and Peter said that Paul wrote unintelligibly. Paul declared on a certain occasion that he did not know whether he was in the body or out of the body, 2 Cor. xii. 2, 3. Can these things be reconciled with the idea that whatever the apostles spoke or wrote was by the inspiration of the Omniscient? that they were directed to "select the most important facts"—that "they were influenced to use the most suitable and proper words on all occasions."? The doctrine is totally irreconcileable with every just and rational idea we can form of the Scriptures. Paul could certainly, without inspiration, direct Timothy to *mix a little wine with the water which he drank;* or desire Timothy, *to bring with him the cloak,* (or bag to carry books in) which he had left at Troas, and the *books,* but especially *the parchments;* or desire Philemon to provide him *a lodging at Colosse,* or acquaint Timothy, that Crastus abode at Corinth; but that he had *left Trophimus sick at Miletus.*

In fine, the Inspiration of the Scriptures relates only to the Prophetic Writings, and to that knowledge which God communicated to the MAN of Nazareth and his Apostles. "Inspiration suggested the ideas, and left the writers to use their own forms of expression, according as their habits or other circumstances led them to prefer." * We are to receive the Scripture upon the credit of the witnesses who give their testimony to facts; and to decide upon what *is* genuine or *not so,* according to the preponderance of evidence.

In your next number, I shall, with your leave, resume the subject. In the mean time, I would recommend your readers to an excellent Essay on Inspiration, by Gilbert Wakefield.—Grundy's Lecture on the same subject. Locke's reasonableness of Christianity, Hartley on the Christian Religion; An Essay concerning Inspiration, by Dr. Benson, in his Paraphrase on the Epistles, and an Essay on the same subject by the celebrated Castellio, a translation of which is given in Mr. Lindsey's Address to the Students of the two Universities.

I am, yours,

Liverpool, April 25th, 1820. THEOPHILUS.

BIBLICAL CRITICISM.

ON THE WORD DEVIL.

The word Devil never once occurs in the Hebrew Scriptures, nor is it used by any Heathen writer in the sense in which it is used by the great body of professing Christians. What could

* See "The Veracity of the Evangelists," by Rev. Robert Nares, A. M. F. R. S. &c.—1816.

induce our translators to render the Hebrew word שדים in Deut. xxxii. 17. and Psalm cvi. 37; and שעירים in Lev. xvii. 7. and 2 Chron. xi. 15, *Devils,* is not easy to ascertain, except is was a weak compliance with the mandate of their master, the pedantic JAMES, who was very pertinacious respecting some particular words. The context points out a different meaning in the places where the words are used, and the real meaning of the words themselves is opposed to that *unwarrantably imposed* upon them by the Translators. For authorities, the reader is referred to Dr. Adam Clarke—to Parkhurst, Heb. Lex. to Bate's Critica Hebræa, to Leigh's Critica Sacra—with many others. This is one instance, out of many which might be adduced, to show the necessity of revising and correcting the present translation of the Scriptures; and that the attempts of the friends of Christianity to remedy that which is on all hands allowed to be imperfect, are neither "STUPID, WICKED, nor UNCLASSICAL."

The following is selected from Bate's Crit. Heb. He was an orthodox man; a firm believer in the doctrine of the Trinity, and in the existence of the Manichæan Devil; and his learning and integrity, shield him from the charge of being either "STUPID or UNCLASSICAL."

"שדים is twice, if not oftener, the name of the heathen Gods, or Idols. Deut. xxxii. 17. "they sacrificed to שדים *devils,* not to God." And Psal. cvi. 37. "they sacrificed their sons and their daughters to devils:" but *devils* is the translators' imagination. The objects of their worship were the heavens, the real givers of food, under God; as a steward, under the lord to the houshold. And as they had images, with many and large paps, to express this power and *bountifulness* of the heavens, we need make no doubt but that the word does not signify here *devils,* but *breasts* or *paps;* naming the image, as in other instances, from these, its most remarkable *insigne;* for they were all named so: *Rimmon, Ashteroth, Peor, Karnaim,* and many others, might be instanced in. And Moses says, they sacrificed to *dugs* or *paps,* not to Gods; in the same

view, as other texts speak of their Gods as being only images, they having no more power, in reality, of themselves; but not making their images to be their Gods, as some people take it. These were *dugs* only, not Gods. Another was *Rimmon*, a pomegranate, not a God; and so on."

"שער, and שעיר, A *goat*, from its rough shaggy fleece. Gen. xxxvii. 31. "they took Joseph's coat, and killed שעיר עזים *a kid of the* goat's, and dipt the coat in the blood." This creature was an idol among the apostate Jews, In Lev. xvii. chap. 7 verse, we read, "they shall no more offer their sacrifices לשעירם *unto* [*devils*," as some render it, without authority from usage, by which it signifies] "*goats*;" or such figures as Bacchus and Satyrs. 2 Chron. xi. 15. "priests for the high places, and for שעירים *the goats;*" or goatish figures. *(Devils, Eng. Trans.)* Isai. xiii. 21. and שעירים *satyrs* shall dance [frisk and skip] there." xxxiv. 14. "and שעיר *the satyr* shall cry to his fellow;" *i. e.* such shaggy creatures as satyrs were drawn like, or mixed of: and in these places some beasts of the field are so plainly spoke of, that there can be no doubt but they are *goats*."

To the Editors of the Christian Reflector.

GENTLEMEN,

In Numbers 3, 4, and 5, of your Monthly Publication, you inserted, "A Conversation between a Young Man, his Father, and his Master." If you think the following Dialogue between the same persons, with the addition of the Clergyman of the Parish, the Reverend Mr. Pontifex, will be interesting to your readers, its admission into your Pages will oblige

Yours truly,

GLASGUENSIS.

April 25, 1820.

THE EVENING VISIT,

Or a Dialogue between the Rev. Mr. Pontifex, Mr. Williams, Mr. Ashworth and his Son George.

Father. The Rev. Mr. Pontifex and myself have taken the liberty to look in upon you this Evening, Mr. Williams, that

we may have some conversation with George, respecting the error of his ways.

Master. I assure you, you are truly welcome, and I am confident George will also be glad to see Mr. Pontifex, especially, as his only object is to ascertain the Truth.

George. I certainly feel myself much obliged to Mr. Pontifex, for taking the trouble to call on me.

Mr. Pontifex. I come, George, by request of your Father, to give you some information on articles of faith, of which I am sorry to understand, you most imprudently deny the truth, to the discredit of your character, the hindrance of your worldly interest, and the ruin of your immortal soul.

George. Information, Sir, I seek, and to discover what is Truth, is the object nearest to my heart. And it is my most earnest prayer, that I may in some small measure imitate the conduct of that excellent person, the ever-memorable John Hales, of Eaton, who declared "The pursuit of Truth hath been my only care, ever since I first understood the meaning of the word. For this, I have forsaken all hopes, all friends, all desires, which might bias me, and hinder me from driving right at what I aimed. For this, I have spent my money, my means, my youth, my age, and all I have. If with all this cost and pains, my purchase is but error; I may safely say, to err hath cost me more, than it has many to find the Truth, and Truth itself shall give me this testimony at last, that if I have missed of her, it is not my fault, but my misfortune."

Mr. Pontifex. That may all be very good, George, but young people are apt to run away with things; they are often more warm than wise, though it is a pity they are so forward. But I do hope, that George will acknowledge, that we Clergymen, who have spent our time in study, who are regularly ordained, and are entrusted with the *cure of souls* ought to be the best judges of what is *really* the Truth.

George. I acknowledge you *ought to be,* when all circumstances are taken into the account. But you must pardon me, when I say, that I infinitely prefer the judgment of the divinely commissioned Man of Nazareth, and that of the inspired Fishermen of Galilee, to all the opinions or decisions, of the whole of the Reverends or Right Reverends of the world. And as to the warmth of youth, it appears "good to be zealously affected always in a good cause." Truth may be hidden from these *wise and prudent,* and may be revealed unto persons, whom they may regard as babes. But though it is common to disapprove of young people exercising their intellectual powers in searching the scriptures to discover the truth, yet, at present, I can see no good reason why Truth should be valuable from the lips of *an old man,* and deserving of no regard from those of *a young one.*

Mr. Pontifex. That Truth is Truth must be admitted; but surely persons of settled judgment and of mature age, are much more likely to know what is truth than young people, who are always rash and inconsiderate. Young persons are too fond of cavilling about Religion, setting up their own Reason, to judge of sacred Mysteries, as if the Scriptures were to be lowered to their capacities, instead of their coming to the Bible, with an humble prostration of the understanding and the will.

George. My master in Religious affairs, Jesus Christ, never demands implicit belief, but always appeals to the mind of man, "Hear and understand"—"Why even of yourselves judge ye not what is right"—"Search the scriptures," is his language. How we are to understand, unless we reason, seems to me to be totally inexplicable. If reason be unnecessary, Idiots may understand the scriptures, as well as you, Sir. And the gospel would become, to all intents and purposes, a sealed book. Unless I exercise those faculties of mind, which my Maker has bestowed on me, I fear my views of his nature and perfections, would be extremely erroneous, and my service, instead of being "a reasonable service," would be mere formality, mere will-worship. And as to Mystery, we no doubt differ respecting the meaning of that word. You understand the term to mean something that cannot be known. I suppose that a Mystery, when revealed, may be comprehended. I was placed Apprentice, for instance, to Mr. Williams, to learn the *art and mystery* of his trade; he has explained it to me, and I understand it. You, Sir, it would seem, were Apprenticed (pardon the expression) to defend Mystery, from the approach of Reason and Revelation.

Mr. Pontifex. You are very satirical, I think, Mr. George.

George. I speak what I think, Sir. It was proper to inform you on what ground I should meet your remarks, and now, I shall with great pleasure, hear what you have to say to me.

Mr. Pontifex. Your Father has informed me of the portentous errors you entertain. I am truly grieved for your awful state. Your arguments are however futile in the extreme. Still they are calculated to do great harm; and if they spread in my neighbourhood, I shall think it my duty to notice them from the Pulpit.

George. I should have supposed, Sir, that *futile arguments*, especially *extremely* futile ones, would not have done *much harm* among the people, who have been favored with the *instruction* of a Minister, *regularly ordained.*

(To be continued.)

To the Editors of the Christian Reflector.

GENTLEMEN,

A constant reader of the Imperial Magazine, of November last, "cannot imagine why divines of the present day should describe death as a king of terrors;"—"as cruel, relentless, tyrannizing with relentless sway, &c." This reminds me of a person, who being present at one of Mr. Harris's Lectures against the existence of a devil, exclaimed, "how can he be so severe!"

When we consider that death was at first threatened and afterwards actually inflicted as a punishment for sin; that mankind in general have such a regard for life, that probably not one of a million ever attempts to destroy his own; that the apostle Paul denominates death as an enemy; and, that the great end of the mission of Jesus, was the destruction and abolition of death; how is it possible that the ministers of religion, in perfect unison with the scriptures, and with the general voice of nature, should represent death in any other view, than as an object of terror?

But, "as death is——the separation of soul and body," says the writer,—"the spirit which God gave, takes its flight to the regions of immortality, and its earthly tabernacle is left to moulder in the dust," "would it not," he asks, "be more congenial to truth and reason, in our descriptions of death, to say that the voice of our God had gone forth, saying, set thine house in order, for thou shalt die, and not live?"—"Dust thou art, and unto dust shalt thou return."

I confess that this mode of expression would be sufficiently "congenial to truth and reason;" but then I think it would be inconsistent with the writer's own assumption, that "death is the separation of soul and body,"—and "that the spirit takes its flight——while the body is left to moulder in the dust;" for what can be more appalling than the denunciation "thou shalt die, and not live?" and what more inconsistent with the supposition of an immortal soul surviving the body, than the declaration "dust thou art, and unto dust shalt thou return?" and this as far as my observation has gone, is agreeable to the whole tenor of the scriptures.

Let any one read with attention and candour, Acts ii. 24--36, and he will find the general scripture doctrine of a complete mortality, strikingly illustrated. He will perceive that the expression—"his soul was not left in hell," (the grave) is precisely equivalent to that—"he was raised from the dead." David "spake of the resurrection of Christ, that his soul was not left in hell," (the grave) the term soul then, in scripture language, signifies "self," or person, that is the whole man.

How, moreover, does the position "that the spirit takes its flight into the regions of immortality, while the body is left to moulder in the dust," agree with Luke's affirmation, that David, who had been dead above a thousand years, had not then ascended into the heavens?

I am aware, however, that it will be urged against me, that Paul desired to depart and to be with Christ. But, this casual expression of Paul's, proves nothing; for, he well knew that death would relieve him from all his afflictions and troubles here, and that the resurrection, which though after the interval of ages, would appear to him as at the same instant, would introduce him to Christ: his wish therefore was by no means inconsistent with the scriptural notion, that man is an homogeneous being, and that death is a complete extinction of life. Paul, moreover, as if to put his opinion out of all dispute, observes that if the dead rise not, they (the apostles) are of all men most miserable. Why so? if death be but the separation of soul and body, surely the soul, the essential part, as it is commonly considered, of man, would in the regions of immortality, meet with a sufficient recompense for all the sufferings it had endured while tabernacled here below! But, no, Paul knew better than to expect such a flight. They suffered more than others here, and he had no prospect of a reward, no expectation of future happiness, but from the resurrection.

RADIX.

To the Editors of the Christian Reflector.

GENTLEMEN,

The Humanity of Jesus Christ is so clearly and expressly stated in the New Testament as to command the universal assent of all parties of Christians. But, however, clearly as this doctrine is stated in Holy Writ, men have not adhered strictly and properly to it, they have gone *beyond* it; —hence the origin of the different and clashing opinions of professing Christians concerning the person of their great Master. So long as men have adhered strictly to it, their opinions of him have been rational, but, whenever they have gone beyond it, they have lost themselves in endless mazes of mysticism, and darkness and uncertainty have attended all their conceptions of the nature of Jesus of Nazareth.

The Unitarian adopts the language of the apostle Peter on the day of Pentecost, and says, that "*Jesus of Nazareth is a Man approved of God, by signs, and miracles, and wonders, which God did by him;*" i. e. he believes that Jesus, the Messiah, is *a Man*, in the common acceptation of the word; thus *simplicity* is the distinguished characteristic of *his* Creed.

The Trinitarian goes beyond the simple Humanity of Christ, hence he has lost himself in a labyrinth of mystery from which he cannot extricate himself; for, "*Sacred Mystery,*" is the distinguished characteristic of *his* Creed; he asserts that, "*Jesus the Christ, is* GOD *as well as* MAN;" and to resist the arguments which the Unitarian adduces from scripture in favor of the simple Humanity of Christ, he has recourse to a very sophistical method of explaining them;—he resorts to the doctrine of the *Two Natures* of Christ, a doctrine which is not taught in the scriptures, but was invented by men, to serve the purpose of a party, and to resist the arguments of reason and scripture, which are urged against Christ's Deity.

But, although the Unitarian believes Jesus to be truly and properly a man, he would not have it imagined, that he believes him to be a *mere* man; an ordinary human being. He believes him to be superior to Moses, inasmuch as he is the author of a better hope, and the finisher of a better faith. He believes him to be superior to David and Isaiah, and all the prophets, inasmuch as he is the glorious personage whose advent they predicted, and the happiness and duration of whose kingdom they celebrated, in the most exalted, the most enraptured, strains. He believes him to be superior to Paul and Apollos, and all the apostles, inasmuch as they received all their knowledge, and derived all their power from him. He believes him to be far above all patriarchs, prophets, and apostles, inasmuch as he received the Spirit of God without measure, whereas they all received it in measure. He believes him to be the long-expected Messiah, who was to come into the world; and that he taught a more perfect system of ethics than was ever known to the ancient Sages of Greece or Rome —a system which shone, like the sun, through the thick clouds of ignorance, superstition, and idolatry, which then obscured the world—a system which effected the most glorious revolution, in overturning the Temples of Heathen Idolatry—a system which has enlightened the world with its splendor. In short, he believes him to be entitled to the highest reverence and esteem, under the One Jehovah, of any other being of whom he has ever heard. Further than this he cannot go, *religious worship*, he cannot, he dare not, give him; because Jehovah has declared that he will not give his glory to another; and because Jesus himself has forbidden him, John xvi. 23; Rev. xxii. 9: and has commanded him to worship the *Father*, and the Father only, John iv. 23; xvii. 3.

Believing then, in the exalted dignity and glory of Christ, is it not basely calumniating the Unitarian, to charge him with

degrading the Savior, and bringing him down to the level of an ordinary human being?

Having thus premised, I shall, Gentlemen, (if this meet your approbation) in my next, bring forward a few, of the many, arguments, in favor of the simple Humanity of Christ.

Wishing much success to the Christian Reflector, I subscribe myself,

Yours,

A YOUNG UNITARIAN.

ON THE IMPORTANCE OF RIGHT VIEWS OF THE CHARACTER OF GOD.

To the Editors of the Christian Reflector.

GENTLEMEN,

The true knowledge of God, is declared by Jesus the Christ, to be Eternal Life. Upon this depends our happiness in the present state. As it is calculated to influence our minds under all the events of life, so it has also a tendency to fit and prepare us for the life to come. It is assigned as a reason for the want of piety and proper devotion in the people of the Jews, that they thought God to be such an one as themselves. Amidst the vicissitudes of life what can be more important, what more consoling, than to know that we, with all our concerns, are under the superintendance of a Being too powerful to fail in his designs respecting us; too wise to err in his plans of providence and grace; and too good to deny us any thing that is for our real benefit.

It is the peculiar excellency of the Gospel to exhibit God under the character of the Universal, the kind and benevolent Parent of mankind. This is a character which was not recognized under the Jewish dispensation—a character which the sages of the Gentile world never knew. It was reserved for Jesus, the messenger of Grace and Truth, to reveal God as the Father of all. In this character are concentrated all the relative perfections of the Deity, and which renders him at once the object of our highest reverence and love.

This view of God is peculiarly interesting under the trials and afflictions of life, When the mind is led to view all the dispensations of God as flowing from paternal kindness—when it sees the hand of a Father in all that befals us, it acknowledges his goodness even in the frustration of our present plans—in our bereavements—the loss of friends, and under the sorest afflictions. Knowing that what we call evil, is but a modification of goodness, we say with the afflicted Job "shall we receive good at the hand of the Lord, and shall wen not receive evil?" And acknowledge with the poet, that in all he is good;

> "Good, when he gives supremely good,
> Nor less when he denies;
> Even crosses from his sovereign hand,
> Are blessings in disguise."

In the hour of death, this view of God rises into sovereign importance. When heart and flesh fail, then all other views, all other opinions, dwindle into trifles. "Father into thy hand I commend myself," expressed the confidence of our Savior in his dying moments; and the knowledge of God as his Father leads the dying Christian to the same trust, and has the same happy effect on *his* mind.

Happy would it be for the Christian World, if this view of God were more cultivated—if it were more insisted on by the ministers of the Gospel, instead of those empty metaphysical notions, called by many, the Essentials of the Gospel; but which are light as the air, and unsubstantial as the mist. They would then cease to delude the dying, in their visits to the chambers of death, by recommending them to trust to the merits of Christ; to the supposed satisfaction which he made by his death, to divine justice, for the sins of men, which carries with it a reflexion on both the justice and goodness of the Divine Being. We should not then any longer witness the prostitution of a sacred ordinance intended for a different purpose, than to lead men, whatever may be their moral state, to suppose their salvation and their future happiness is secured by their partaking of the tokens of the Savior's death. Nor

would the dying Christian be perplexed by attempts to draw from him a confession of faith in certain disputed dogmas, at a moment when the consolations of hope founded on the character of God as his Father, are the most dear and interesting. "Cease, ye speculators," said a dying christian to such intruders, "all opinions that are not connected with the divine paternity are worse than useless, they *may* amuse in the sunshine of life, but in the day of affliction, in the hour of death, nothing satisfies *my mind*, nothing administers consolation to *my heart*, but the consideration that God is a Father, and that he will always justify, and exemplify that character. I rejoice that he is good, that he is *unchangeably good*, and that his tender mercies are, and ever will be, over all his works. I resign myself and all that are dear to me into his hands. I die; but he who gave me life will renew my existence in happier scenes. I trust in his GOODNESS, not in any merits of my own or of any other person. I rejoice that he hath begotten me to a lively hope of an unfading inheritance, by the resurrection of Jesus the Christ from the dead. No longer delude your flocks by false notions, tell them no more of trusting to the merits of another, but tell them, that Eternal Life is the *free gift* of God, and that a holy life is the only preparation for its enjoyment." Such, said I to myself, may be the last views, the last feelings, of . . . . . Yours,

W. B.

TO CORRESPONDENTS.

The Remarks on Mr. Jones' Sermon are unavoidably postponed to our next. Y. is not forgotten, we hope to give him a place next month.—Ισος' Remarks on the consistency of a former correspondent had better be communicated privately to the party to whom they refer. We shall be glad to hear again from A Young Unitarian.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

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F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL

No. 10. LIVERPOOL, JUNE 1st, 1820. *Price* 3*d.*

ETERNITY OF FUTURE PUNISHMENT.

Remarks on a Sermon, "The Eternity of Future Punishment; preached at St. Andrew's Church, Liverpool, Nov. 21, 1819, *by the Rev. J. Jones A. B."*

Mr. Jones thinks it strange, that the doctrine he advocates should be denied, by some who profess to believe the divine inspiration of the sacred volume; insinuating more than once, that such persons only "*profess* to believe," and to "*call* themselves christians;" and says they "endeavour to weaken the force of every passage of scripture in which the doctrine of Eternal Punishment is declared."

While Mr. J. proposes to consider the objections made to this doctrine he says, taking his view of the subject as acknowledged truth, "In general, I think it unwise to combat objections to *acknowledged* truths; but I have reason to fear that as heretical teachers are now more than usually active, in disseminating their poisonous errors, there are but too many, even amongst those who profess an attachment to our Established Church, who are so far injured by what they read and hear, as to begin to entertain, however latent, some sceptical and unbelieving doubts on this and other important doctrines of the Christian Faith." (p. 7—8.) I quote this passage merely as it affords me an opportunity to thank the Rev. Gentleman for the information it contains; and hope that it will soon be in his power to give us more ample information on the same subject.

"The most common objection to the doctrine of *eternal punishment* is, that it is inconsistent with the character of the Deity, especially with his exalted attributes of *justice* and *mercy*." The force of this objection I conceive is by no means weakened by Mr. J's observations on the incapacity of man, to comprehend the mind and the plans of the Eternal. "Can any human being undertake to estimate, in exact proportions, the criminality of man's sin, and the weight of divine retribution?" But because of this, is it just to conclude that punishment will be endless? The force of the argument recoils on itself, and is destroyed by its own re-action. It is, also, rendered null by Mr. J's own concession (p. 11.) "We are as ready to grant, as the objector himself, that God is infinitely

just, and will proportion the punishments to the crime." Proportion implies degrees, but what is strictly and properly eternal has no degrees.

Mr. J. gives up the doctrine of the infinity of sin, and agrees with Abp. *Tillotson* that it is "plainly contradictory to the testimony of scripture." *(p. 11. note)* He agrees also with *Saurin*, that there will be "as much difference in the state of the wicked, as there had been in their natural capacities, their exterior means of obtaining knowledge, and their various aids to assist them in the pursuit of it." *(p. 12. note)*

Taking it for granted that the sacred oracles declare that the "*duration* of future punishment will be *infinite*," Mr. J. says "they at the same time declare that the degrees of future punishment will *vary*." The reference, Luke xii. 47, 48, by no means countenances the idea of infinite duration. Mr. J. seems not to have noticed the language of the passage.—It is not heavier and lighter stripes that are spoken of, but *many* and *few;* and unless it can be shown that the same duration is necessary for the infliction of the *few* as of the *many*, the doctrine of the eternity of punishment falls to the ground.

Mr. J. does not think that the punishment awarded against sinners in the future state for the transgressions of this life will be eternal; but supposes that they will carry with them the same sinful dispositions they entertained, and the same corrupt nature they had in this life, and be continually sinning, "eternally increasing their guilt,—*eternally meriting the punishment of sin.* What a horrid idea does this give us of the Justice of God, teaching us that he created beings with a *corrupt nature*, inclining them to sin; and will raise them from the dead with the same corrupt nature, which will be eternally prompting them to sin, and *eternally* meriting the punishment of sin! Did the Heathen ever represent their Gods in a more horrid light? How is the holy system of Christianity prophaned by such representations! Jesus revealed the Creator as the FATHER, the *benevolent father*, who loves all his children—and whose affection for his creatures infinitely exceeds that of earthly parents;—the corrupters of Christianity describe *him* as without Justice, and destitute of Pity. Is there then, no cause for the objector to say that this doctrine is inconsistent with the justice and goodness of God?

Although Mr. J. deems it erroneous to suppose the Deity is influenced by passions such as ours, yet his language is liable to objection. He says (p. 14.) "Blessed be his name, his mercy is infinite; But how is his mercy exhibited? Not by doing violence to the attribute of his Justice; but in providing a way for its exercise, at *an infinite expense to himself.* He spared not his own son, but delivered him up for us all. Justice has been satisfied by our surety's suffering, and pardon, peace, and

everlasting happiness are freely offered." This reminds us of a King in days of old, who to save one of his son's eyes, was at the *expense* of one of his own. But how on this plan, is pardon, &c. freely offered? Is there any thing like pardon, when justice has received a complete satisfaction from a substitute? When a surety has paid the debt, is there any occasion for forgiveness? Can a debt which has been discharged by a bondsman, be remitted? Is not this view of the subject calculated to destroy the scriptural doctrine of mercy and forgiveness? Would it not be more like *injustice,* to demand of the debtor, the penalty of the bond which has been satisfied by the surety? In what light would such conduct be regarded by men, in the transactions of life? With what feeling would a creditor be viewed who should say to an insolvent debtor, "your bondsman has paid me what you owed, I therefore forgive you?" I leave the answer to Mr. J.

Passing over other observations of the author, I now proceed to the examination of the testimony he adduces from scripture in support of the doctrine of *Eternal Torments.* From the assertions made in the pulpits, and by the pens of the reputed orthodox, people are led to expect that the doctrine of *endless misery* is contained in every page of the sacred volume. But what is the fact? Reader, be not astonished, the fact is, that in the whole Bible, the word *everlasting* as connected with punishment is used only SEVEN times!!! The first of them is the author's text, *Isaiah* xxxiii. 14, which, according to Bp. Lowth does not refer to *future* punishment at all; but refers to the language of the wicked Jews, while under the execution of the divine judgments on their country by Senacherib, who burnt up their towns and villages. Mr. J. himself relinquishes it as no proof of his doctrine, although he founded his Sermon upon it, (p. 18 *note.*) The next is *Dan.* xii. 2. There the words are everlasting contempt. This passage refers rather to a political resurrection, than that of the last day, and does not bear upon the subject in question. There is then no evidence of this doctrine in the Old Testament. In the New Testament the word does not once occur in the Gospels by Luke and John. Mark uses it once and that in a peculiar case, ch. iii. 29. It does not once occur in the Acts of the Apostles. And but once in the Epistles of Paul, 2 Thess. i. 9. and there the expression is, not *everlasting misery,* or *everlasting punishment,* but *everlasting destruction.* It is not to be found in the Epistles of John; nor in the Epistles of James and Peter. In the Book of the Revelation of John it does not relate to the punishments of the *future* world, but to the destruction and punishment of the antichristian powers, the persecutors of the christian church, in *this life.* In this book we find the terms day and night mentioned with

those of ever and ever; and consequently cannot refer to eternity, where day and night, the common measures of time, shall be no more. It occurs then in the following passages; Matt. xviii. 8. xxv. 41, 46. Mark iii. 29. 2 Thess. i 9, and Jude 6.

The last passage relates to the angels who kept not their first estate, or their principality, and the word *everlasting* can be understood only to extend to the judgment of the last day. That of Mark has a reference to a peculiar case, and that of Paul, does not favor the opinion of eternal existence in misery. There are then only three passages left on which to build the monstrous and absurd doctrine of *Eternal Torments.* Viz. Matt. xviii. 8. xxv. 41. xxxv. 46.

There are some, says Mr. J. who contend that the terms which are used, do not necessarily imply what we denominate an absolute *eternity,* or *an infinity of duration.* "They will tell you that the word for ever is frequently used in scripture to denote a very limited period." Mr. Jones acknowledges this, and gives instances in which the word ever is used for a limited period, see pp. 21, 22. The case of the Hebrew servant who was to serve his master for *ever.* The Jewish economy was to abide for *ever.* But, says Mr. Jones, "wherever such terms occur, in reference to the future world, and to the punishment of the wicked they denote an *absolute eternity.*" (p. 23.) Still notwithstanding this assertion it is a question whether the original word, in any connection whatever means *absolute eternity.*

The word αιων occurs in the N. T. about 100 times, in 70 of which, it is clearly used for a limited duration. In the Septuagint of the O. T. also it is even repeated, and several times it is twice repeated, without meaning eternity, and in two instances signifies no longer a period than the life of one man only. See *Simpson's Essay on Future Punishment, &c.* p. 17. Mr. J. says that the repetition of the word αιων is used in no single instance, with respect to any thing not strictly and absolutely eternal." In answer to this assertion I would refer Mr. J. to Isaiah xxx. 8. Jer. vii. 1—7 and xxv. 5. These passages are as strong as any used in the N. T. and are certainly used with reference to things that are not "*strictly and absolutely eternal.*"

Another argument with Mr. J. is, the *apposition* of the two clauses of the passage, Matt. xxv. 46, and that if the word in one clause does not signify *eternity,* it cannot in the other, and thus we have no proof that the righteous will inherit eternal life.

As I shall enter more fully on this part of the subject in your next, I will now only refer Mr. Jones to the following passages, in which he will find the same word must have a different meaning in the same sentence. Hab. iii. 6 Rom xvi. 25, 26. Tit. i. 2.

THEOPHILUS.

ARGUMENTS IN FAVOR OF THE SIMPLE HUMANITY OF CHRIST.

(Concluded from p. 142.*)*

1. *Jehovah himself declared, and the ancient prophets predicted, that the Messiah would be one of the human race.*

Did the Eternal say, when speaking to his prophets, that, at a future period, he would leave his throne, and clothe himself with humanity, that he might reconcile the world to himself? No; he says, when speaking to his prophet Moses, I will raise them up a prophet from among their brethren, like unto thee; Deut. xviii. 18. Again, Did the ancient prophets prognosticate, that the immutable Jehovah would take upon him the nature of man? No; they had too exalted conceptions of the Deity, their minds were too enlightened and their understandings too well informed, to admit the gross, the absurd idea, of the Eternal's leaving his throne, and becoming an infant of days.—Hear their words—Moses, when speaking to the Israelites, expressly asserts, The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken; Deut. xviii 15. Isaiah also, speaking of Christ, in prophetic vision, says, He is despised and rejected of men, a *man of sorrows* and acquainted with grief; Isaiah liii. 3.

2. *Jesus was, like other men, born into the world; he never spake of himself in any other light than as a Man, but without guard or comment, called himself a Man, and the Son of Man.*

When arraigned before the Roman governor Pilate, and he putting the question, Art thou a king then? to him, Jesus answered, To this end was I *born;* John xviii. 37. But now ye seek to kill me, *a man* that hath told you the truth, which I have heard of God; John viii. 40. For the *Son of man* is Lord even of the sabbath day; Matt. xii. 8. Whom do men say that I, the *Son of man,* am? Matt. xvi. 13. The title *Son of man,* is expressive of proper humanity, and Christ, in this chapter, applies it to himself three times. It is, in the New Testament, applied to Jesus, both by himself and others, upwards of 85 times.

3. *He had a mean education, and probably followed the business of his father, till he came forth as the Messiah.*

Is not this the *Carpenter,* the son of Mary? Mark vi. 3. How knoweth this man letters, having never learned? Jno. 7. 15.

4. *He lived and died as a Man, possessing human feelings and affections, and subject to all the wants and sufferings incident to humanity.*

In that hour Jesus *rejoiced;* Luke x. 21. Jesus *wept;* John xi. 35. And he took with him Peter and the two sons of Zebedee, and began to be *sorrowful* and *very heavy.* Then saith he unto them, My soul is *exceeding sorrowful* even unto *death;* Matt. xxvi. 37, 38. Being *wearied* with his journey; John iv. 6. Now in the morning, as he entered into the city, he *hungered;* Matt. xxi. 18. In those days he did eat nothing: and when they were ended he *hungered;* Luke iv. 2. Jesus saith, I *thirst;* John xix. 28. Jesus was led by the spirit into the wilderness, being forty days *tempted;* Luke iv. 1, 2. And being in an agony he prayed more earnestly; Luke xxii. 44. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, and having said thus, he *gave up the ghost;* Luke xxiii. 46.

5. *During his lifetime he was considered and treated as a Man, in the usual sense of the term, and this, both by the people at large, and by his disciples.*

That his disciples did not regard him as God, but as a man, is, I think, evident, from the familiar manner in which they treated him. On a certain occasion Peter *rebuked* him: and, at the death of Jesus, when this same apostle was charged with being one of his disciples, he, with horrid imprecations, denied the fact, and said, *I know not the man.* Is it at all likely, that Peter would have *rebuked*, much less *denied* Jesus, had he believed him to be, the Eternal Jehovah, on whom he depended for life and breath, and all things? I think every rational man will answer in the negative. John the Baptist says, This is he of whom I said, after me cometh a *man* who is preferred before me, John i. 30.—Come see a *man* who hath told me all things that ever I did, John iv. 29. What manner of *man* is this, that even the winds and the sea obey him? Matt. viii. 27. And when he was come into *his own country*, he taught them in their synagogue, insomuch that they were astonished and said, Whence hath this *man* this wisdom, and these mighty works? Is not this the *carpenter's son*? Matt. xiii. 54. 55. If this *man* were not of God he could do nothing, John ix 33. Never man spake like this *man*, John vii. 46. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the *man!* John xix. 5.

Sixthly and Lastly. *His disciples* after *his resurrection and ascension, (and even when speaking of him in his most dignified character) expressly call him a Man, without guard or comment.*

The apostle Peter, in his sermon on the day of Pentecost,

after he had received the holy spirit, declared, that, Jesus of Nazareth is a man, approved of God; Acts ii. 22. He also affirms that, Moses truly said, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Acts iii. 22. Is it necessary to observe, that, if Jesus be a prophet like unto Moses, he must be truly and properly a man, for Moses was truly and properly a man? Paul, in his sermon in the synagogue at Antioch, asserted that, Of this man's seed, (David's) hath God, according to his promise, raised unto Israel a Savior, Jesus; Acts xiii. 23.—He hath appointed a day, in which he will judge the world in righteousness, by that *man* whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead; Acts xvii. 31.

Thus, Gentlemen, I have endeavoured to prove the Simple Humanity of Jesus Christ, from the Scriptures: it is rather difficult to do it by detached passages; I must therefore refer your Readers to the New Testament, for the whole Gospel history is the history of a Man raised up by God, and acting under a divine commission.

A YOUNG UNITARIAN.

ON THE NATURE OF THE REDEMPTION BY CHRIST.

To the Editors of the Christian Reflector.

GENTLEMEN,

Your having thought my communication worthy of insertion in the Christian Reflector, for April, (No. 8. p. 126.) emboldens me to offer for your consideration a few remarks on the redemption by Christ, in reference to those passages in the Scriptures, which are supposed by many, to teach that Christ actually ransomed mankind from the Father's justice, and paid him a full equivalent for the remission of sins.

It is scarcely necessary for me to observe, that many, if not nearly all words, in every language, have more than one meaning attached to them. The same word is used in a definite, and an indefinite sense; or more correctly speaking, literally, and figuratively. The words redeem, and ransom, together with their derivatives, are thus used.

The literal meaning of a ransom, or a redemption is, a price paid for the liberty of a slave, or for the freedom of a prisoner taken in war; or otherwise services performed, or price paid by one person to a second; in consideration of which service, or price, the second person renounces and cancels, all his claims

on a third. See Levit. xxv. 47—48. If thy brother sell himself unto the stranger, "After that he is sold he may be redeemed again, one of his brethren may redeem him." Exod. xxx. 12. "Then shall they give every man a ransom for his soul." See also Ruth iv. 1—10. Numb. iii. 45.

Apply this the literal meaning to the redemption of men by Christ; which is said to be from the claims of the Father. We have here then a Ransomer, Christ; a Master, or one entitled to obedience, the Father; and a Slave, or one admitting, and acknowledging, the right of God to exact obedience, Man. Hence, it supposes that Christ paid a price to God, that man might be freed from his (God's) claims. Now, if God accepts the ransom offered by Christ, Man is freed from the claims of his Maker. But what are those claims? Pause not: nature's book, and the page of revelation plainly declare, that God has a right to the praise, fear, homage and love, of his creatures; and that man is bound by every tie, to obey and perform the revealed and unrevealed will of God. Who then will dare to say, that Christ has redeemed and released us from all moral obligation to serve the Creator; And, if this is the consequent of literal redemption, if we imagine that in consideration of Christ's death, God renounced his claims on man, what is there to bind us to the observance of our duty? Christ has ransomed us! God has cancelled his right to our services! "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke xii. 19. No, no; every virtuous feeling revolts at the conclusion; Christ came to save sinners, not to release them from all the restraints of virtue; to direct men to worship God in spirit and in truth; and not to tell them that God cannot now demand their homage. I must then seek for some other meaning of the redemption by Christ; unsatisfied with this literal meaning, I may truly and with propriety ask, "Is there no balm in Gilead?" Jer. viii. 22.

But, it may be said, Christ paid a price to God, not that God should renounce his right to the obedience of his creatures, but that the punishment due to their sins might be remitted. Well! be it so. There were "Jews at Thessalonica which believed not;" Acts xvii. 5. and there were silversmiths at Ephesus, which made silver shrines for Diana;" Acts xix. 24. but it is all as one; they both were opposed to the Gospel of Jesus which the apostles preached. I have before stated that redemption taken literally means, that the person of whom a thing is ransomed, resigns all right to, and claim on, the redeemed. Therefore, if God accepting the ranson offered by Christ, remit the punishment due to evil conduct, he has no right afterwards to punish sinners; and if he be just, (and that he is who can doubt,) he will not. With this view of the redemption by Christ the sinner feels no restraint; he fears not the wrath of

God, denounced against all unrighteousness; he dreads not the punishment which God's justice would have inflicted; he attends not to the performance of any duty: For why should he? That restraint which he felt, is removed; that wrath which he feared, appeased; that punishment which he dreaded, remitted; and those duties which he would have practised to avoid that wrath, and to lighten this punishment, unthought of: but the Bible countenances not this view of the death of Christ. It ever represents God as a Parent, who indeed afflicts; not to gratify any malignant passion, but for the good of the afflicted. God so loved the world, and "in this was manifested the Love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." Hebrews iv. 9. From this it appears, that God was not angry with his creatures; or that any one was required with blood,

> "To sprinkle o'er the burning throne,
> And turn the wrath to grace."

Where then shall we turn for an explanation, a natural and Scriptural explanation of the redemption by Christ, divested of the idea of God's refusing to pardon without a ransom, or purchase? Is there no light for our feet? Can we not reach the dwellings of Israel, though thick darkness cover the land of Egypt?

Having given the literal meaning of redoem, ransom, and their derivatives, I now present to your attention their figurative, and, I think their proper meaning, when applied to Jesus Christ. To redeem, or ransom, is used in the sense of to save, to rescue, to set free, without the idea of price paid; and this I contend is its signification when used in connexion with the name of Jesus Christ; for I have attempted to prove, that the redemption by him cannot be taken literally, because if so taken, the claims of God on man's obedience, and his right to punish him, are thereby cancelled. I am supported in these significations of the terms by, Luke xxiv. 21. we trusted that it had been he which should have redeemed (or liberated) Israel; evidently alluding to an idea entertained by the disciples, see (Acts i. 6.) as well as by the Jews, that the Christ would free his country from the Roman power. Luke xxi. 28. "when these things begin to come to pass, then look up and lift your heads; for your redemption (rescue) draweth nigh." Matt. xx. 28. and Mark x. 45. "The Son of Man came, to give his life a ransom for many." See also 1 Tim. ii. 6. or to give his life for the deliverance of many; in which sense ransom, and redeem are used: Hosea xii. 14. "I will ransom them, from the power of the grave; I will redeem them from

death: O death I will be thy plague; O grave I will be thy destruction: repentance shall be hid from my eyes," between which and 1 Cor. xv. 54, 55. a great similarity is observable. The words in this passage being used to signify deliverance (as they are also in Jer, xxxi, 2. "The LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he,") is to me a strong proof that such are their meaning when used in the New Testament. Thus, the three texts in question mean literally, "The Son of Man came," to give his life *a deliverance* for many; or as is expressed by the writer to the Hebrews, ii. 15, to "deliver them who through fear of death, were all their life-time subject to bondage;" that is by his resurrection, to prove that man is destined to live again after death; and deliver those from their bondage to sin, who said "come let us eat and drink, for to-morrow we die."

In support of the opinion that redemption, redeemed, to redeem, mean salvation, rescued, to set free, I bring also forward the following texts; Exod. vi. 6. "I will redeem you with a stretched out arm." Gal. iv. 4, 5. "God sent forth his Son, to redeem them that were under the law:" Isa. lii. 3. "Ye have sold yourselves for nought and ye shall be redeemed without money:" Rev. v. 9, "Thou hast redeemed us to (not of) God by thy blood:" Ps. cxi. 9. "He sent redemption unto his people," Rom iii. 24. "Being justified freely by his (God's) grace through the redemption that is in Christ Jesus." If I have now given the true meaning of the two phrases, and their derivatives, the redemption by Christ, will I think appear to be divested of those ideas, which represent it as purchasing the favour of the Deity; than which nothing can be more inconsistent with the goodness of his character, as witnessed by all his works; nothing more opposed to the declarations of Scripture, for "Christ gave himself for us to redeem us from all iniquity, to purify unto himself a peculiar people zealous of good works." Titus ii. 13, 14. Here are words of life: they are also a light to our path. Again is the glory of our God, which erring men, would tarnish, restored to its original, and native brightness. Sinner! thou mayest hope, but tremble. Know, that though thou mayest have been told, that thou canst not turn from the error of thy ways; that thou art unable to repent of thy wickednesses, without the pouring forth of the Spirit upon thee: though thou mayest have been told, that instead of he who doeth righteousness, being righteous, we are only righteous through the merits of another being imputed to us; yet for all this, God will bring thee into judgment.—"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door. Gen. iv. 7. True; God sent his Son to redeem us; to be a ransom for us: but how? By purchasing the favour of God? No: God loved the world,

John iii. 16. and God is love, 1 John iv. 8. By suffering in our stead; or by bearing the punishment due to our sins? No: "he that worketh righteousness, is accepted." Acts x. 35. and "we must all appear before the judgment seat of Christ; to receive the things done in the body whether good or bad. 2 Cor. v. 10. But "these things speak and exhort," Christ gave himself for us, to redeem, to save, to deliver us from iniquity; *mark ye*, not to redeem, to save, to deliver us from God, or from his supposed offended justice and anger; oh no! but (and is it unworthy of Christ's character?) to purify unto himself a peculiar people, zealous, not for that which being alone is dead, not to obtain part of Christ's righteousness, to make up their own deficiency, but zealous of all good works.

Thus, then the redemption by Christ is worthy of himself; it is to save all men from sin, by showing them how to repent, and it is honorable to the God who sent him to seek and to save.

If these remarks fall within the design of your publication, their insertion will oblige,

Gentlemen, yours,

INDAGATOR.

(As the signature should have been in page 128.)

To the Editors of the Christian Reflector.

GENTLEMEN,

I have made the following Remarks on the Lecture delivered by the Rev. Dr. Stewart, "On the practical importance of the existence and agency of Satan." I cannot say that the quotations which I have made from the Discourse, contain the exact words of the Doctor; but, to the best of my judgment, they contain the sentiments delivered by him. If you should think this piece worth inserting in the Christian Reflector, the doing so will oblige yours,

SCRUTATOR.

"FREEDOM of inquiry," says the Dr. "though she has undoubtedly been of great use in finding out the truth, yet it is possible to carry the exercise of this right to an extreme, which will lead her votaries into universal scepticism." This, indeed, is a weak surmise. It proceeds upon the supposition that Christianity itself may be found to be false. The Doctor's system of orthodoxy may indeed be found to be false; but true Christianity remains, and will ever continue to remain, though reputed orthodoxy fall, firmly stablished as the throne

of the Eternal: her fortresses stand impregnable amidst all assaults of her enemies. Did the great founder of Christianity think, that if men were to judge for themselves, he should be found to be an impostor, and what he delivered as coming from God, to be a lie? No; had he thought that freedom of inquiry would have led her votaries into the rejection of him as the Messiah, he never would have said, "Why even of your ownselves judge ye not what is right?"

"The existence and agency of Satan," says he, "has been the belief of men in all ages." It has indeed been the belief of the Heathens, in some shape or other, "from time immemorial," and was invented by them to account for the existence of evil in our world. They imagined that there was one (or more) evil being, whose province it was to inflict evil upon men; and from them it was imparted into the Christian system, in *the Dark Ages*—in those ages which are indeed truly denominated, "The sleep of the human intellect. When darkness covered the earth, and gross darkness the people."

"It is supported," says the Dr. "by many passages of Scripture." "Among the first of the many, stands my text." Rev. xii. 9. *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.* Does not the Dr. know that the original word Devil, means, a slanderer, an accuser, an enemy; and that Satan simply means an opposer: and that the term Devil or Satan is applicable to any person who may answer to any of these descriptions? But, "it signifies nothing," says he, "to tell us that the original words *Devil* and *Satan* mean an *enemy*, an *opposer; Zion* signifies *dryness*, yet it is the proper name of a mountain in Jerusalem; *Jehovah* signifies *self-existence*, yet it is the proper name of the Lord God." Does the Dr. mean to insinuate that wherever the words Satan and Devil occur, the great enemy of God and man is intended? If so, let us adopt the precedent laid down by the Dr. and try it in cases where words are used in a personifying manner, which though they may mean qualities, &c. are nevertheless, according to what the Dr. has insinuated, the proper names of real beings. *Wisdom*, then, is the proper name of some great and intelligent agent, for Wisdom is spoken of as a person. *Folly* and *Charity* are real persons. *Death* must be considered as a potent monarch. And, after all the noise which is made about the great and almost omnipotent being—the being capable of thwarting the power of the Almighty, and frustrating the plans of the Omniscient, the Devil, he proves to be an insignificant *mortal*, who *hung himself*, at Jerusalem. Nay, if we always associate the idea of an infinite evil and malignant being, with the words Devil, and Satan, we shall be led to suppose, that persons were delivered to this being, who in-

stilleth nothing but wickedness into the human mind, to be taught goodness. But who would think of giving persons to such a being as the Devil is now represented to be, to be reformed? 1 Cor. v. 5. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Tim. i. 20. "Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." I think the *Satan* mentioned in these places means *adversity*. But let us proceed to explain the passage under consideration.

It must be obvious to every one who reads the New Testament with attention, and who goes by the sense, rather than by the mere sound of the words, that throughout the whole of this narration, bold imagery is employed, and that it abounds with allegories and hyperbolical descriptions. The whole account relates to transactions which took place upon this earth. That the Devil mentioned in this place was *an accuser*, is affirmed in the following verse, ("Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for *the accuser* of our brethren is cast down.") and there is no doubt, to my mind at least, but that the Pagan priesthood and hierarchy are intended by this vision: for, the agents of that persecuting power took every opportunity of accusing the Christians, and exciting the vengeance of the civil power against them. This *Devil* or *accusing power*, had its downfall, in Constantine's embracing Christianity and commanding all the Pagan temples to be shut up.

The Dr. asked, with seeming triumph, when remarking upon this text, "What human being ever had the power of deceiving the whole world?" Pagan idolatry and superstition were diffused over all the world; in every kingdom her horrid rites were practised. The question, therefore, is easily answered. It was no "*human being*," but it was the Pagan rites and ceremonies which "had the power of deceiving the whole world."

Another Proof of the existence, &c. of Satan, was, Ephes. vi. 12. "*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*" I think every impartial reader must at once perceive, that there is not the least reference to the Devil in the passage. Nothing I conceive, but prejudice and the determination of supporting a system, could induce a man to bring this passage forward in proof of the existence of the Devil. From the way, however, in which the Dr. delivered it, one would suppose that he thought, and that he intended his hearers to think, that this passage completely overthrows the idea of any man's being called Satan, by its saying, "we wrestle not against

flesh and blood." That Paul did not mean they (the Apostles and first Christians) wrestled against the Devil, by saying, "we wrestle not against flesh and blood," must be evident to every one, by his saying, "but against principalities and powers;" for no one, I suppose, will imagine that the Devil is intended by the words "principalities and powers." But, perhaps the Dr. and some of his hearers, thought, that the Devil is intended by the expressions, "the rulers of the darkness of this world," "spiritual wickedness in high places." But, I think, that, whatever is intended by these expressions, it is plain the Devil is not. It must be remembered, that the Apostles and first Christians, had all the powers on earth against them. Every principality and every power, exerted its utmost sway in attempting to crush Christianity. It must also be remembered, that when Christ made his appearance, the world was sunk in ignorance, barbarism, and vice; and that kings, princes, and even philosophers and priests, allowed themselves in crimes which would now disgrace the meanest of human beings. The sun of righteousness, Christ, arose, and taught a system of morals which shone in mid-day splendor; a system, which these great wicked ones opposed with all their might. Hence the Apostles had "principalities and powers" against them; they indeed wrestled continually "against the rulers of the darkness of this world, against spiritual wickedness in high places."

Another of the Dr's. Proofs of the existence, &c. of Satan, was, James ii. 19. "*Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*" The Doctor knows, or ought to know, that in the original there is no word which answers to devils, but that it is δαιμονια, demons. Demons were not supposed to be fallen angels, but the spirits of dead men, who were supposed to possess the power of entering into the living and afflicting them with diseases. Josephus says, *(Wars of the Jews,* b. 7. c. 6. § 3.) "Demons are the spirits of wicked men, who enter the living." This passage, therefore, has nothing at all to do with proving the existence of the Devil.

Another of the passages which were brought forward as proving the existence, &c. of Satan, was, the expression of Christ, John viii. 44. "*Ye are of your father, the devil.*" Who would have thought that a polemic divine, and that too in the 19th century, would have brought this passage forward as a proof of the existence of an invisible evil being? As soon should I have thought of his bringing the passage forward where Christ calls himself a door, to prove that Jesus is literally a door, as I should of his bringing the passage in question, as a proof of the existence of the popular Devil. Reason must be entirely given up before this passage can be

understood literally. *Devil,* it must be remembered, is characteristic of a persecuting, accusing, and calumniating spirit, (this spirit ever leads to murder, and is the *parent* of such crimes,) the Jews evinced this sort of spirit, the expression, therefore, was strictly proper. Instead of favoring the modern notion of the Devil, this passage appears, to my mind at least, most decidedly to oppose it, and tends to establish the opposite opinion; *that evil principles are personified.*

Another of the Dr's. Proofs was, Mark v. 12. "*And all the devils besought him, saying, Send us into the swine, that we may enter into them.*" "And," asked he, (alluding to the explanation which had been given of this and other texts of similar import) "what sort of disease shall we think that to be, which could say 'suffer us to enter into the swine,' and whose effect on the brute creation was such 'that they all fled violently into the sea and were drowned in the waters'?" It would indeed be strange to hear a disease talking in this manner. But has the Dr. forgotten the distinction between the disease and the person diseased? It is evident that the person spoken of in this passage was lunatic; and, what are madmen continually saying? Besides, if it were the great and potent Devil who entered into the swine, he has long since ceased to exist, he was "DROWNED *in the waters.*" But, did not the Dr. know, that in *every* place where the demoniacs are spoken of, as being possessed with devils, there are no words in the original which answer to devil or devils; but, that the words are δαιμον and δαιμονια, *demon* and *demons.* Demons, as I said before, were not supposed to be fallen angels, but the spirits of dead men. This text, therefore, affords no proof of the existence of Satan.

Another passage which the Doctor brought forward as proving the existence and agency of Satan, was, Acts v. 3. "*Why hath Satan filled thine heart?*' It was a spirit of *covetousness* which filled Ananias, and which influenced him to keep back part of the price of the land. This spirit is certainly an adversary and an enemy to Christianity, which teacheth us, to "Take heed and beware of covetousness." Luke xii. 15. Satan, therefore, in this place, is a personification of covetousness.

Another of the Dr's. Proofs, and the last which I shall mention, was, 1 Peter v. 8. "*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.*" The Devil is represented to be an *invisible* being; but the Devil here spoken of was a *visible* enemy, one who went *publicly* about, seeking whom he might devour. This text, therefore, does not prove the existence of such a being as the Devil is now supposed to be. The Devil here spoken of, was a *false accuser,* hence the

Apostle advises the Christians, to "be sober," and to "be vigilant," that they might not give any just cause for accusation. I think the Jewish and Heathen opposers of Christianity, who labored by false accusations, and by acts of open violence, to effect the destruction of the first Christians, are intended by this passage.

These, Gentlemen, are some of the strongest arguments which were adduced by the Dr. in proof of the existence, &c. of Satan; and what are they to set aside the numberless difficulties which attend this irrational doctrine, and to overbalance the many arguments which Reason and Revelation urge against it? A doctrine, which is clogged, as this is, with insuperable difficulties, and which abounds with contradictions; a doctrine which gives to a *creature*, who is represented to be nothing but evil, almost all the essential attributes of Deity, requires stronger, far stronger arguments than these, to give it credibility.

The book of Nature teaches that there is One Great First Cause, a Being of infinite love. Kindness and benignity are written as with sun beams on the ethereal heavens, and are inscribed in indelible characters on every thing we see. Had we no Revelation, we might perceive that the world is under the guidance and direction of infinite goodness.——But, the book of Revelation most positively and plainly affirms, on almost every page, that the Universe is governed by One Almighty Being, a Being of infinite love and benevolence. But where, throughout all nature, is the hand of a malignant being to be traced? What is there in the Universe which indicates that any part of it is under the government of malevolence? Where, in the book of Revelation, do we read, that there is a being capable of opposing the power, and counteracting the plans, of the Omnipotent and Omniscient Sovereign of the Universe? No where. In that sacred book every thing is ascribed to the One Lord of heaven and earth. That book also teaches, that there is no power which can withstand his might, no being who can say, What doest thou?

A doctrine which contradicts reason, which is irreconcileable with all the appearances of Nature, and which is directly opposed to Revelation, *must be* FALSE.

TO CORRESPONDENTS.

Sylva, Glasguensis, Y, and others, are unavoidably postponed to our next.—The lines on the title D. D. do not suit our pages.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

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F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

" I speak as unto wise men ; judge ye what I say." PAUL

No. 11. LIVERPOOL, JULY 1st, 1820. *Price* 3*d.*

Remarks on a Sermon, " The Eternity of Future Punishment ; preached at St. Andrew's Church, Liverpool, Nov. 21, 1819, *by the Rev. J. Jones, A. B."*

(Concluded from p. 148.*)*

THE advocates for the doctrine of endless misery lay much stress upon the word which our translators have rendered everlasting. But it is a question whether the original word, in any instance whatever, means absolute eternity.

Leigh, Kircher, Parkhurst, Schrevelius, and others, render αιων by eternity, and αιωνιος, eternal, everlasting, yet the same writers allow that αιων is used for 100 years, for the duration of a man's life, which is about 70 years, for any measurement of time, especially if its termination be hidden—yea for one year only—how then can such a word mean absolute eternity? That the writers of the New Testament do not use the word to convey the idea of absolute eternity is evident because they speak of different *aions* and one is represented as succeeding another. The children of this αιων (aion) are wiser in their generation than the children of light. Luke xvi. 8. The children of this αιων marry. Luke xx. 34. The phrase this αιων, occurs 22 times in the New Testament, and wherever we meet with it, it necessarily stands opposed to some other αιων, as this αιων and that which is to come. Eph. i. 20. Matt. xii. 32. That αιων and the resurrection of the dead. Luke xx. 35. Now we cannot possibly understand these scriptures as meaning *this eternity* and *that eternity*, for eternity can be but one. The word therefore is *age*, plural *ages.*

Our English translators have rendered αιων *world*, and the plural *worlds*, but by this the English reader has not the sense of the original word. And it is not a little singular that the noun should be rendered world, and the adjective *eternal* and *everlasting*. The impropriety of such a translation will appear by the following, " Thine is the kingdom, and the power, and the glory, (εις τους αιωνας) *to the worlds*, Matt. vi. 13. He that eateth of this bread shall live (εις τον αιωνα) *to the world*, John vi. 51. He shall not die (εις τον αιωνα) *to the world*, John xii. 26. These show that the word cannot justly be interpreted *world*, but *age*, &c.

With respect to the derivatives, αιωνος, &c. they cannot be rendered by the derivatives of world. What shall I do that I may have (ζωην αιωνιον) worldly life, Matt. xix. 16. According

to the commandment (του αιωνιου Θεου) of the *worldly God*, Rom. xvi. 26. Christ who (δια πνευματος αιωνιου) *through the worldly spirit* offered himself to God, Heb. ix. 14.

That the sense of the adjective must be ascertained by that of the substantive is evident; the meaning of the words *daily*, *weekly*, *monthly*, and *yearly*, must be determined by the meaning of the words *day*, *week*, *month*, &c. The word αιων not signifying *eternity*, the word αιωνιος which is derived from it cannot signify *eternal*.* The word αιων (*aion*) even when applied to God, does not mean proper eternity. His eternity we learn from his self-existence.

In Hebrews ix. 26. we read συντελεια των αιωνων *the end of the aions*, and in 1 Cor. ii. 7. προ των αιωνων *before the aions began*. Can then a word which admits of the existence of time *before* the period which it describes began, be expressive of eternity past? Can that word which admits of an *end* to the duration of the period which it describes, be expressive of eternity to come? If not, all the arguments founded on that word in favor of a doctrine so tremendous, fall to the ground; and Mr. Jones' argument (p. 23.) "that wherever such terms occur, in reference to the future world, and to the punishment of the wicked in that world, they denote an *absolute eternity*," is by no means true.

But Mr. J. rests much upon the *apposition* of the two clauses These shall go away into *everlasting punishment*—but the righteous into *life eternal*. "Here," says Mr. J. "*punishment* is opposed to *life*, and *everlasting* punishment to life *eternal*. The question is, are these words perfectly synonimous. If they be, we have no authority for limiting the meaning in one case, any more than in the other—the laws of grammar require that they should be understood perfectly alike." "We find that duration in both instances, is represented by one and the same word, αιωνιον. Now if this word signify a duration less than eternal in the one case, we contend that it must signify a duration less than eternal in the other. If the punishment of the wicked be temporary, the reward of the righteous must be temporary also." pp. 23, 24.

To this I may reply, that the application of the same word to the happiness of the righteous, and the punishment of the wicked, cannot of itself prove the absolute eternity of either. The proof of the endless happiness of the righteous is derived from other sources, and does not depend upon this word.

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* Homer uses αιων for *Life*, sometimes a short Life which was lost in Battle.—Iliad iv. 478. "Short was his life (αιων) taken off as he was by the spear of the magnanimous Ajax." Il. v. 685. "Then may Life (αιων) forsake me in your city." Il. xvi. 458. "But when his Soul and Life (ψυχη και αιων) shall have left him."

There is also a difference between the nature of the substantives to which the word that our translators have rendered *eternal* is applied. Thus in the passage above quoted, Matt. xxv. 46, when it relates to the righteous it is connected with ζωη, a substantive which signifies life; when it respects the wicked, it is joined with κολασις a term which invariably denotes corrective punishment, and implies that it is for the benefit of the offender. That the phrase everlasting or continued life may signify an immortal existence, when applied to the righteous, because the nature of the subject countenances the opinion, and is confirmed by many passages of Scripture, such as "they shall never die," "shall never see death," "never come into condemnation," &c. &c. That the expression everlasting punishment, or lasting correction, when applied to the wicked, denotes a limited punishment no one can deny, because a *corrective* cannot be an *endless* punishment.

The life of the righteous referred to, is that life which they shall enjoy in the kingdom of Christ.—"Come ye blessed, inherit the kingdom, &c." The kingdom of Christ, though said to be an everlasting kingdom, shall come to an end, 1 Cor. xv. 24—28. then Christ shall deliver up the kingdom to God, even the Father, and God shall be all in all. The happiness of the righteous will then no longer exist in the *kingdom state*, but in a more glorious state and degree, under the sole and immediate dominion of Jehovah, and God shall be all in all.

The same word being used in the same sentence, respecting different subjects, does not require that we should understand it in the same sense. There are several instances in which we must necessarily understand and interpret it differently, viz. Rom. xvi. 25, 26. According to the revelation of the mystery which was kept secret χρονοις αιωνιος, in the times of the ages, but has now been made manifest, according to the commandment, του αιωνιου Θεου of the everlasting God. Tit. i. 2. in hope ζωης, αιωνιου of *eternal life*, which God who cannot lie promised προ χρονων αιωνιων, *before the times of the ages* or *before the world began*, or *before the ancient dispensations*. Habak. iii. 6. And the *everlasting* mountains were scattered, and the *perpetual hills did bow;* his ways are everlasting. In this passage the same word (Heb. עולם, Sept. αιωνιον) is applied to the duration of mountains and hills, and to the duration of the ways of the infinite and self existent Jehovah. And will any man say that the term is to be understood in the same sense in both clauses of the same sentence? These examples, I deem amply sufficient to refute the argument of Mr. J. quoted above from his Sermon, pp. 23, 24.

"But," says Mr. J. "this is not all. An expression of a peculiar form is employed in the language of the New Test. to describe the duration of future punishment, which is used in *no*

single instance, with reference to any thing not strictly and absolutely eternal. The peculiarity of this form consists in the repetition of the word αιων 'eternity.' Thus it is said the punishment of the condemned shall be not only αιωνιον, 'for ever,' but εις τους αιωνας των αιωνων, 'for ages of ages,' 'for ever and ever.'" This is the language of confidence; let us examine into the fact.

We read in the following passages, Isaiah xxx. 8, Now go write it before them in a table, and note it in a book that it may be for the time to come, *for ever and ever*. Jer. vii. 7, Then will I cause you to dwell in this place, in the land that I gave to your fathers, *for ever and ever*. These passages cannot mean endless duration, yet they are expressed in the very words in the *Sept.* which Mr. J. says, are never used but to express proper and absolute eternity.

That αιων is usually applied to limited duration appears from δι and επεκεινα being added to it to express a long duration, in the following places.

Exod. xv. 18. The Lord shall reign τον αιωνα, και επ' αιωνα και ετι from age to age, *and farther*.

Dan xii. 3. And they that turn many to righteousness, as the stars εις τους αιωνας, και ετι, through the ages, *and farther*.

Micah iv. 5. And we will walk in the name of Jehovah our God, εις τον αιωνα, και επεκεινα through the age and *beyond it*.

Many other arguments might be adduced, to disprove the doctrine of Eternal Torments; a doctrine which represents the Deity as unjust and cruel, destroys all degrees in vice, and by being taught as the demerit of all sin, is calculated to render men vicious, hard hearted, and cruel. I would charitably hope that no man who has thought upon the subject, and carefully perused the New Testament with seriousness, can possibly defend such an antichristian, such a monstrous and absurd doctrine. That Mr. J. has never thought, or even read, much upon the subject, I think he has given full proof in his printed Discourse. I would respectfully recommend to that Gentleman's serious attention, the following works. Winchester's Dialogues on the Restoration. Petit Pierre on the Divine Goodness. Simpson's Essays on the Language of Scripture. Illustrations of the Divine Government, by T. Southwood Smith, M. D. Dr. Estlin's Discourses on the Universal Restoration. R. Wright's Essay on Future Punishment. Jeremiah White on the Restitution of all things. And Letters to Andrew Fuller on the Universal Restoration, by William Vidler. In these works the subject is pretty fully discussed.

Believing that the period will arrive when Sin and Death, and Misery shall be no more; when all rational and intellectual beings shall be pure and happy,

I remain, yours,

THEOPHILUS.

ON CHRIST'S TEMPTATION.

Matthew iv. 1—11.

THAT the common opinion entertained by the bulk of Christians, on this subject, is incorrect, no one, who thinks on what he reads in the New Testament, can for a moment doubt. To understand the account literally, and to suppose that a being, whose existence cannot be proved either from nature or revelation, was really present with Jesus, is the height of absurdity.

Farmer, after giving various explanations of the phrase "being led up of the spirit," says: "This passage of Scripture then, is to be understood as a history, not of an outward transaction, but of the scenes and representations of a vision. As such the writers of the gospel expressly represent it, without leaving us to collect it from the nature and circumstances of the relation. They likewise represent this vision, not as diabolical, but divine; ascribing it to the Spirit of God. So that we may adduce the authority of the evangelists, and the express letter of the text, in confutation of those, who misconstrue Christ's temptation, either as an outward transaction, or as an illusion of Satan.

"The several scenes which it contains, though presented to Christ in the form, and capable of answering the end, of a present trial; were directly intended as a symbolical prediction and representation of the future difficulties of his office and ministry."

Farmer's Inquiry into the Nature and Design of Christ's Temptation in the Wilderness. Third Edition, 8vo. London, pp. 89—92.

The following extract from an American periodical work, published at Boston, we recommend to our readers as well worthy their serious attention.

After remarking upon the Hypothesis of Farmer, (contained in the above extract,) the writer says: "I will now propose what seems to me a preferable mode of exposition. I suppose that Jesus, immediately after his baptism, being full of

the holy spirit, was led by a divine influence to the wilderness. It is natural and easy to conjecture that he spent the forty days in prayer, meditation, and direct communication with the Deity; that it was a scene of preparation for his ministry. He had just received his miraculous powers, and his commission to preach the glad tidings of salvation. He was in an entirely new and untried situation. What more natural than that he should retire to the solitude of a desert, to meditate on the trials, temptations, and sufferings that he knew must await him, and to pray for strength to do the will of his heavenly Father? Emaciated by fasting, enfeebled in body, and worn down by long exertion of mind, some doubts or hesitation might have occurred to him with respect to the proper use of the miraculous powers with which he had just been endued. 'Why should I not, he might have said, exert my powers for my own benefit. Why should I not at least supply the present necessities of my body, and command these stones to be made bread? If I am indeed the Son of God, if I have not been deceived by my own imagination, it will surely be done at my command. But no, the Son of man came not to be ministered unto, but to minister, and to give even his life a ransom for many. My powers have been given me as proofs of the divinity of my mission, and not to relieve my own necessities, or for my own benefit. In these respects I must trust like others to the providence of God, who will supply my wants, and preserve my life, by such means as may seem to Him most fit.'

"Again, Jesus compared his present, solitary, deserted, and enfeebled state, with the splendour and magnificence which the Jews expected in their Messiah. 'Are they not right? Would the king of God's peculiar people be left in this neglected, and seemingly wretched condition? How grand and how striking a proof would it be, that I had come to be their king and deliverer, were I to cast myself down from a pinnacle of the temple, and astonish and dazzle the gazing multitude with the attendance of legions of angels! But it cannot be. The Messiah, the Saviour of the world, is not to appear with the splendour of royalty; he is not to receive honour in this

world. He is to be despised and rejected of men, a man of sorrows and acquainted with grief, he must be oppressed and afflicted, and at last cut off out of the land of the living. I will not then, though I am encouraged to it by a passage of Scripture, I will not tempt God by demanding of him a proof of his favour, which he does not choose to give. Father, not my will, but thine be done.'

" He afterwards made some reflections on the effects which his miraculous powers might produce upon the world. ' I can, by means of these powers, raise for myself a kingdom which shall embrace all the nations of the earth, which shall surpass in glory all that has ever been seen or known. But it must be by breaking my allegiance to my heavenly king, it must be by disobeying the commands of Him by whose authority I am enabled to work these miracles. I am satisfied. My kingdom is not of this world. I look for my eternal reward at the right hand of the majesty of heaven.'

" This explanation is simple, clear, and to me satisfactory. It is free from all those inconsistencies and contradictions which arise from supposing either the real or visionary interposition of the Devil, and it is justified by the use of similar phraseology both in the Old and New Testament, where the suggestions of the Devil, or of Satan, are put for the temptations to which we are exposed from ourselves. Let not any one say that it degrades the character of our Lord and Master. Farmer has shewn, and none can deny, that he was subject to temptation. He bore our nature, and there is not a single feeling or affection which belongs to man, however innocent or even praise-worthy, but may become the source of temptation and sin. It is not of the slightest consequence whether the temptation proceed from within or without. It cannot be charged to us as a sin, that a thought of what is evil has passed through our minds. It is in cherishing those thoughts till they become wishes, and those wishes till they ripen into actions, that guilt consists; and there cannot be a higher or nobler effort of virtue, there cannot be a stronger proof of our love to God, and our aspirations after the purity and perfection of

his nature, than that we should banish the thought and conquer the desire of evil, as soon as it rises within us.

"It seems to me impossible that this temptation of our Saviour should have arisen except from his own thoughts. Let any one reflect a moment upon what would be his own sensations, were the very principle of evil himself to stand before him, either really or in a dream or vision, and offer him the kingdoms of this world, and the glory of them, upon the condition of his paying to the offerer the homage due to God alone. Would not his whole soul revolt from the proposal? What other ideas than those of horror and disgust would enter his mind? Could then the pure and perfect Jesus be liable to temptation from such a being? God forbid that I should think so. Who is chargeable with imputing to our Lord what is disgraceful and degrading, if not he who maintains that the worst of spirits had power to affect his mind for a moment?"

PHILALETHES.

Christian Disciple and Theological Review, for July and August, 1819.

To the Editors of the Christian Reflector.

GENTLEMEN,

In the Christian Instructor, or Congregational Magazine for May, 1820, there is a Review of Hooper on Antinomianism, and the Reviewer very properly exposes the grossness of that error.

May it not with much propriety be said, that Antinomianism is a branch springing from a Calvinistic root, I think I am warranted in this statement by the observation of the Reviewer himself, who says, page 272, "Carefully avoiding the too common error of raising the Hue and Cry of Antinomianism against a man because it may be the fashion, a bad one we admit, to state Calvinistic doctrines a *little too strongly*, or even a little injudiciously, many a holy man whose ministry has been greatly blessed has been guilty of this inconsistency." Had a Priestley, a Belsham, or a Wright, said, that Unitarian Doc

trines should not be stated too strongly, what would, or rather what would not the Orthodox have said? What! the truths of the gospel on which Salvation hangs, not to be strongly stated! Keep back in part the words of Eternal Life! Smother the truth of God! Shun to declare his whole counsel! This it is well known would have been the burden of their song.

I have always thought that a Gospel preacher is bound somewhat in the tenor of the oath of a witness in a court of Justice. "To speak the truth, the whole truth, and nothing but the truth." If the Calvinistic Doctrines are true let them be stated in bold and fearless language. But, that they are not true, I think is an inference fairly to be drawn from the words of this Reviewer. At least this plan smells strongly of Priestcraft, and shows that the system in perfect nakedness is perfect deformity. It will not bear the touchstone of enlightened reason; let the system be weighed in any fair balance it will be found wanting, wanting in Justice to the character of God, and at direct variance with those attributes which constitute a perfect Being.

I am, your well-wisher,

W.

To the Editors of the Christian Reflector.

GENTLEMEN,

On hearing a Sermon lately delivered in this town, on the evidences for the resurrection of Jesus, it appeared to me that part of the arguments made use of, and those too which seemed to be considered of great weight, would not be by any means convincing to Deists, nor indeed to some Christians; and as the number of the former is by no means small, nor their talents contemptible, for my own satisfaction, and to enable me to give them an answer, as well as for the benefit of your readers, permit me through the medium of your valuable little publication, to request an answer to the following queries.

1. Can any evidence be produced from the writings of the enemies of Christianity, or from any heathen or Jewish author, that a Roman Guard *was* placed at the sepulchre of Jesus?

2. Is not this circumstance unsupported by the account the other three evangelists give of the burial of Jesus; is it mentioned in the Acts of the Apostles, or does Paul notice it in any of his writings?

3. Does not the form of expression at the end of Matthew's relation of this affair, "and this saying is commonly reported among the Jews until this day," denote that, when this was written, a long period had elapsed, perhaps centuries; and, consequently, is there not reason to doubt, whether this account of circumstances attending the burial of Jesus was written by one of his apostles?

4. It is well known that Evanson disputes the authenticity of the gospel ascribed to Matthew; and does the evidence for the resurrection of our Great Master, stand so much in need of support from a passage in this gospel, (which, even supposing the book itself to be genuine, certainly admits of a doubt) that it should be made the most prominent argument when reasoning upon this most important of all subjects.

A SINCERE LOVER OF RELIGIOUS TRUTH.

Liverpool, June 24, 1820.

ON THE DOCTRINE OF THE TRINITY.

To the Editors of the Christian Reflector.

GENTLEMEN,

The doctrine of the Trinity had its rise in the reign of Priests, in the Dark Ages. At a period when Superstition and her legitimate offspring Ignorance, Vice, and Slavery, were the predominant sovereigns of man; when Reason, Virtue, and Conscience, were bound in fetters, and when Free Inquiry was proscribed, and those who used her confined in loathsome dungeons or consumed by the blazing faggot. In those ages when the Scriptures were locked up in the Vatican and concealed from the public eye; when men, from a boundless esteem for those who had distinguished themselves in the propagation of Christianity in the world were led to attach a sanctity to their memory, which soon led to the exalting them as objects worthy of a homage little less than is due to the omnipotent Jehovah, the supreme dispenser of life and all things. It is a doctrine which seems to be the

most absurd, the most calculated to deceive the reasoning faculties, to bewilder the understanding, and to excite horror and disgust, of any which is propagated in the nominally Christian world.

This doctrine is not only contrary to reason and common sense, but is inconsistent with, and contradicts itself. It is surely contrary to reason to say, that *One* is *Three*, that *Three* are *One;* that a *Father* is *no older* than his *Son;* that a *Man* who was born, who grew in wisdom and stature, and in favor with man and *God*—who could do nothing of himself—who was crucified by the Jews—who was buried, and raised to life again by the immediate power of God—who ascended into heaven and sitteth at *the right hand of God*, is no other than, the eternal, immutable, and omnipotent Jehovah, who alone hath life and immortality in himself. That this doctrine contradicts itself, is alike capable of proof; for it is asserted that, "the Father is God, the Son is God, and the Holy Ghost is God," here must (if I can count right) be *Three* Gods, but it is said that, "yet there are not *Three* Gods, but *One* God." The doctrine, therefore, contradicts itself.

This doctrine is in direct contradiction to all the appearances of nature; the ethereal heavens, with all their spangled furniture, proclaim with united voice, One intelligent Maker; the earth, with her inhabitants, the several tribes of men and beasts, and the variegated beauties of the vegetable world, bear the great impress of the *same* forming hand; every thing around us speaks One all-pervading Mind. In short, the Divine Unity is so plainly inscribed on all we see, that it is wonderful how it ever came to be lost sight of—but, O Superstition, it is thy doing; nothing but thy base efforts could ever have effaced this first, this vital and fundamental principle of all religion, from the human mind.

This doctrine is not taught in the Scriptures; in no one place in the Old Testament, from the beginning to the end, is there a passage which expresses, or even implies, such a doctrine. But perhaps it may be said, The Hebrew word *Aleim*, (which has a plural termination) is applied to the Supreme Being, and denotes a plurality of persons in the One true God. Aye, does it? Trinitarians cannot translate the word *Aleim*, so as to make it favor their hypothesis, they must either open the door to polytheism by translating it GODS; or it must be rendered so as to be inconsistent with their creed, GOD. This same word is applied to other beings and to but *one* being. It is used to denote majesty and dignity. The following are the remarks of *Geddes;* "The term אלהים is applied not only to the true God, but to false gods, and even to a single false god, whether male or female, such as *Baal, Dagon, Ashtaroth*, &c. It is applied to one angel in Judges

xiii. 22, and to one man, Moses, Exod. iv. 16, and vii. 1. Nay, the golden calf is called, by Aaron himself, אלהי זהב god of gold. The plural number then is no proof of a Trinity of Gods or persons; and this is indeed allowed by the best commentators, whether Catholic or Protestant. See Drusius's Diss. on the word אלהים in the 2d Vol. of the Sacred Critics, part 2, p. 298." *(Critical Remarks*, p. 8.) Open the New Testament, where is the language, "There are three persons in the Godhead," or, "The Father is God, the Son is God, and the Holy Ghost is God;" where, I say, in the New Testament, is this language to be found? No where. The doctrine betrays its origin, in that its advocates are obliged, when they would express their belief, to leave the Scriptures and adopt the phraseology of Creeds and Confessions of Faith. The *only* passage in the New Testament, and the *only one* which Trinitarians can produce from Scripture as any thing like favoring their hypothesis, is the celebrated passage, 1 John v. 7, For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one; but this passage is indisputably spurious; indeed it is so generally allowed to be so that it would only show any person's ignorance to adduce it as an argument for the Trinity in the present day. *(See the evidence for its spuriousness in No.* I. *of the Christian Reflector.)*

This doctrine is not only not taught in the Scriptures, but is in direct contradiction to many plain and express passages in that Sacred Book. Trinitarians assert, God is Three, Scripture asserts, God is One. Trinitarians assert, The Father is God, the Son is God, and the Holy Ghost is God, Scripture asserts, Though there be that are called gods, whether in heaven or on earth, as there be gods many and lords many, to us (Christians) there is but *One* God, the FATHER. Surely a doctrine which is alike repugnant to reason and Scripture ought to be rejected.

Well, indeed, may this doctrine shroud itself in Mystery, and shrink from the touch of Reason. But it is my firm conviction, that ere long it will be buried in utter oblivion—for, alas ye reputed orthodox, Free Inquiry has burst her fetters; again the voice of Reason demands to be heard; and the Mind of Man now rises indignant at the shackles which a worldly Priesthood would impose upon her, and is no longer satisfied with incomprehensibilities. Alas, then, for your favorite *mysterious* dogmas.

I am, Gentlemen, your well wisher,

A YOUNG UNITARIAN.

To the Editors of the Christian Reflector.

GENTLEMEN,

Feeling, as I do, a most profound respect for the character of the Evangelist Luke; and conceiving of him, as to his qualifications as a writer, as by no means inferior to the very chief of the Apostles; will you permit me, through the medium of your miscellany, to introduce him to those of your readers who may not have noticed him, in any other character than that of an obscure individual, known to the world, only as the author of two small tracts on the Christian Religion?

Luke, the writer of the Gospel bearing his name, and of the Acts of the Apostles, is no other than Silas or Silvanus, (the former of these being merely an abreviation of the latter) a chosen companion of the Apostles and Elders at Jerusalem, and a leader or chief man among the brethren, Acts xv. 22; a Prophet, who exhorted the brethren in many words, xv. 32; a companion and fellow traveller of Paul and Timotheus, (Timothy) and who, with Paul and Timotheus, preached Jesus the Son of God, to the Gentiles, 2 Cor. i. 19. and was joined with them in addressing two Epistles to the Church at Thessalonica.

That Silas was really the writer of these two important histories, is shown by the late Rev. Edward Evanson, thus; "From the conclusion of the xv. and beginning of the xvi. chapter of the Acts, we find that when Paul left Antioch, no one but Silas accompanied him, as far as Derbe and Lystra; and that there they were joined by Timotheus, whom Paul chose also to take with him; that they three went through Phrygia and Galatia, and came to Troas, where Paul, in a vision, was directed to go over into Macedonia; "and after he had seen the vision," says the author, "immediately WE endeavoured to go over into Macedonia, assuredly concluding, that the Lord had called US to Preach the Gospel unto them." "This is the first passage in which the writer speaks in his own person; and in the same person, he frequently expresses himself afterwards to the end of his history. Now since it is evident from this part of the Acts, compared with 2 Cor. i. 19. and with the address of both the Epistles to the Thessalonians, that Paul had no attendants when he first preached the Gospel in Macedonia and Greece, besides Silas and Timotheus; it follows that either the one or the other of these two persons must be the writer of these histories. That it was not Timotheus, appears from Acts xx. 4 and 5, where the author enumerates Timotheus amongst those disciples who accompanied Paul, on his return into Asia, and adds, 'These going before, tarried for US at Troas." It is Silas or Silvanus alone, therefore, who professes himself to have been the author."—'And though this circumstance appears at first, to contradict the universal historic testimony, which attributes these two Scriptures to Luke, they really only confirm the veracity of each other; for Lucas, that is Luke, is exactly the same abreviation of Lucanus, a name derived from *Lucus*, a grove or wood, that Silas is of Silvanus, from *Sylva*, a word of the signification.' Evanson, chap. ii. § vi.

The arguments here educed, are, in my opinion, strongly corroborated by this circumstance, viz. that in the former part of the Acts, the writer relates every transaction and event which took place in Jerusalem and its immediate vicinity, so circumstantially and so accurately, as to induce a conviction that he must have been personally present, and actively concerned therein: and consequently, that he must have resided in that city. Afterwards, when they were all scattered abroad, through the regions of Judea and Samaria, and went every where preaching the word; he narrates the various occurrences of those regions and of that period with such precision and exactness as to evince himself, in part, an eye witness, and that when by reason of the extendedness of the scene this was impracticable, he must have had his imformation imme-

diately from the mouths of the actors themselves. And finally, the latter part of his history, is almost entirely occupied with the perambulations, imprisonments and other hardships in which Paul and his companions were perpetually engaged: all of which is likewise recorded with such consistency and apparent correctness, and in many instances, with such minuteness, as fully implies (independently of his frequent use of the pronoun in the first person) that he was one of Paul's companions and fellow travellers.

Now Silas, we know, was with the Apostles and Elders at Jerusalem, during those events which constitute the former part of the history of the Acts; for he was one of the chosen men of their company, Acts xv. 22. That he was also actively employed, in the regions of Judea and Samaria, during the persecution in Jerusalem, we may reasonably infer; as they were ALL scattered abroad, except the APOSTLES. And lastly, that he was one of Paul's companions and fellow travellers during the latter period of this history, from and after the time of the separation of Paul and Barnabas, is too evident to admit of a dispute; for Barnabas took Mark——and Paul chose Silas, Acts xv. 39, 40.

Silas, then, we have seen varied his situation, and changed his residence so as to make it correspond with the circumstances and suit the requirements of the history before us; and as the same cannot be affirmed of any other person, it is evident that Silas must have been the author, or that Luke and Silas are one and the same person.

Nor does this adaptation of the residence or situation of the author to the scene of his history, appear to be accidental, but the effect of a preconcerted plan; according to which Silas was employed, by the rest of his companions, the Apostles and Elders at Jerusalem, to write his two histories. But, as, by your permission, I may possibly resume the subject in some future communication; I shall only stop here, by the way to observe, that this supposition ill accords with the commonly received doctrine of what is usually called plenary inspiration; according to which the writer is only the amanuensis of the Holy Spirit. Were this the case, the author would never have taken the trouble which Silas took, to travel from one extremity of his scene to the other, for the purpose of collecting the materials, and acquaint himself with all the circumstances of his history, for all the necessary intelligence of this kind, would of course have been communicated by the Holy Spirit, whose agent and instrument he is supposed to have been.

SYLVA.

To the Editors of the Christian Reflector.

GENTLEMEN,

Being present at the Lecture delivered by Mr. BREEZE, in Lime Street Chapel, in this Town, on Wednesday Evening, 21 Inst. The subject, the Doctrine of Imputation, and having paid great attention to it, I shall endeavor to give you as clear an account of it as I am able from memory; but it contained so many divisions and subdivisions, hard words and definitions, contradictions and absurdities, that it appears to me to be sufficient to puzzle a *School Divine*, or even a Gentleman of the long robe. I went, expecting to hear what substitutes Deists have proposed for revelation; but I heard the substitutes which Orthodox believers introduce in lieu of Scripture and common sense, not a particle of the latter could I discover in the whole sermon, and some of the preacher's remarks appeared to me little short of blasphemy, by which

I mean speaking *evil of or reviling the Deity;* but as I do not believe that his intention was to revile the Deity, I will not use so odious an epithet.

In the beginning of the discourse, he remarked that the Imputation of the merits of Christ was not a transfer of Christ's righteousness from him to the believer. No, for he said the Imputation of Christ's merits neither added any thing, nor took any thing away, it neither made him better nor did it make him worse than he was before. How then is this mysterious Imputation of such wonderful efficacy? Why he tells us it is God's reckoning us what we are; that when it is said, Christ's righteousness is imputed to the sinner, it means that God reckons him what he is. Farther on he told his hearers, that this Imputation is applicable to God himself, to angels, and to devils, as well as to men. God reckons all of them what they are: he says, when God applies this Imputation to himself, he reckons himself what he is, and as he is conscious that he is the best of all Beings, he loves himself better than all other Beings. Mr. B. introduced the doctrine of Original Sin, and of this he says, Original Sin, is not the transferring of the Sin of Adam to his posterity, for that none of his race are sinners on account of his transgression; that they are neither better nor worse on that account. He told us something, which I could not understand, about Adam being the Federal head of the first Covenant, and that in consequence of what he denominated Constitution, Union, and Relation, we are all implicated in his disobedience.

On the subject of Justification he said it was not a declaration that the justified person was just; but that it implied four things: 1st. A Charge. 2nd. A Plea. 3rd. A Justification of that Plea, and 4th. A declaration of Pardon. The charge is a corrupt and fallen nature, and a despising of the Plan of salvation. The Plea put in by the sinner is the Righteousness of Christ. Christ justifies the Plea and shows his righteousness to be an all-sufficient atonement. And lastly, God the Father accepts the plea and declares the sinner justified; and then "all his sins are cast behind Jehovah's back." Here let it be observed, that Imputation, though it is the worthless thing that he described in the beginning of the Sermon, neither giving any thing to, nor taking any thing away; the person enjoying it being neither better nor worse for the acquisition, yet that it is so absolutely necessary that he cannot be saved without it! Fearing I have already bestowed more labour, and taken up more room in you valuable pages than the subject deserves.

I subscribe myself,

A LOVER OF TRUTH AND SIMPLICITY.

POETRY.

(Original.)

O thou whose great almighty hand,
Conduct'st unseen the orbs which roll
Through ether's fields; where firmly stand
The stars that shine from pole to pole.

Thy guidance give when doubts arise,
When on my head the tempest breaks,
When thy dread lightning round me flies,
And the loud whirlwind angry speaks;

Then be my trust, nor then alone,
But through this scene of joy and woe
My refuge be; thy creature own,
A wand'ring sojourner below.

Well knowing that thy eye pervades
The darkness of the forest gloom,
That to thy view night's blackest shades
Are bright, as is the blaze of noon,

Let my whole life be open; free
From actions which from man I'd hide,
For though they view not, thou canst see
My faults, if hid from all beside.

ICHNEUTES.

TO CORRESPONDENTS.

N. N. is received; Glasguensis and Y, must excuse us for the present Month. Our friend X, we think has no great reason to complain, that he was prevented from hearing the doctrine of *substitutes*, at Lime Street Chapel, on Wednesday 21st June, as he was privileged with hearing the doctrine of *substitution* from another Rev. Gentleman. We regard reputed orthodoxy as a curious system; man, the only accountable being in this lower world, is, by it, rendered a mere machine, he commits evil at the instigation, and by the influence of an evil being too powerful for him to resist; and all the good he does is through the influence, and the irresistible operations of a good being. He is guilty without the commission of crime, through the act of one; and made righteous without any act of his own, by the merits of another. The gospel knows nothing of these incongruities, these worse than unprofitable dogmas.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

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F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

" I speak as unto wise men; judge ye what I say." PAUL

No. 12. LIVERPOOL, AUGUST 1st, 1820. *Price* 3*d.*

ON ORIGINAL SIN.

To the Editors of the Christian Reflector.

GENTLEMEN,

The Doctrine of Original Sin, in one of a series of absurdities and contradictions, which form the system of modern Orthodoxy, which is imposed upon the world as a system of Evangelical Truth, and in the opinion of its real and staunch advocates, he who disbelieves any of its doctrines, runs the risk of losing his own soul.

The doctrine of Original Sin, is supposed by its abettors to be contained in the scriptures of the Old and New Testament. And it is thought that it is to be found in every page of the Bible. When a man comes to examine with care, he will at first be surprized, that with all his preconceived opinions, he meets with so very few passages that even in sound, countenance the doctrine; and when the sense is examined into, the doctrine is completely unsupported, by what appeared its most prominent proofs.

The fifth verse of the fifty-first Psalm, has been relied on as a sufficient proof of the doctrine of the total contamination of human nature, showing that the very germ of our existence springs from pollution, and that our frame is fashioned and built up in sin.

This Psalm has been, I think very improperly, supposed to have been written by David, after a particular circumstance, by which he disgraced his character, filled his mind with anguish, and covered his face with shame. However great the crime was which David committed, it was of a very different nature to what forms the subject of regret, and of confession in this Psalm. The crime is said to have been committed against God only, *Against thee, thee* only *have I sinned and done this*

evil in thy sight. Whether the writer intended a personal or a national confession, is one and the same thing—the crime was in a particular degree, and in an exclusive manner committed against Jehovah himself. The sin which David committed was against Uriah in particular, against God only generally. This was not therefore the crime of David.

I think it will appear from the connexion and the context to have been the Sin of Idolatry, that Sin which was the cause of the Babylonish Captivity. It appears also that this Psalm was penned in that Captivity. This is, I think, confirmed by 16th and following verses, in which we are led to contemplate the Jews in a situation in which God did not require, and they could not offer the usual sacrifices; Jerusalem is, also, represented as in a ruined condition. The Psalmist prays that God would *build up the walls of Jerusalem.* In the time of David the City of Jerusalem was in a state of high prosperity, David therefore could not, as the writer does, pray that God would build up the walls of Jerusalem. "*Then,*" he adds, "shalt thou be pleased with the sacrifices of righteousness, with burnt offerings and whole burnt offerings, *then* shall they offer bullocks upon thine altar." As if he had said, "when thou turnest the captivity of thy people, and bringest them again to thine holy place, then will they sacrifice upon thine altar, but now, O God, far from thy temple, in a foreign land, all we can offer is a broken, humbled spirit, a broken and a contrite heart, O God, thou wilt not despise."

The words rendered *shapen* and *conceived,* mean *to train, to form to practice, to bring up, to warm, to nurture;* and do not relate to the formation of the species, but to the character. The Psalmist in using these terms points out that from his earliest infancy he was trained to Idolatry, and under the fostering hand of his mother, he was led to the commission of that crime, which was exclusively against God; and which in many parts of Scripture is described under the term *Blood Guiltiness,* in allusion to the horrid rites practised in the Idol-worship.

That this form of expression is used by the sacred writers

to denote early habits, we learn from the book of Job, ch. xxxi. 18. "From my youth the fatherless was brought up with me, and I have guided the widow from my *mother's womb.*" Could Job lead or guide the widow before he could guide himself? In Psalm lviii. 3, we read, "The wicked go astray as soon as they are born, speaking lies." These are strong figurative expressions, which, one would think, the most simple reader may understand. Why then should the expression in Psa. li. 5. be made to support a doctrine as injuious to the character of God, as it is debasing to the moral character of man. The orthodox sense of this passage is an *impious* charge against the Maker of man, and if the doctrine be acted upon, it is calculated to make man what our orthodox brethren describe him "*a lump or seed of sin,*"—"*hateful and loathsome in the sight of God,*"—"*rotten to the core.*" And is this the nature of the candidate for immortality? This the creature made in the image of God? If this be our state, this the condition of our birth, is there any person believing it, that can bless God that he is a descendant of Adam; or can he regard life in any other light than a CURSE?

But the doctrine carries with it its own refutation, it is too absurd to gain credit from any man who thinks seriously on the subject. It is no less opposed to all the declarations of Scripture, than contradictory to all the principles of reason; the dictates of conscience, and the common experience and common sense of mankind.

Trusting the time is fast approaching when the absurdities of a gloomy system of religious opinions, shall be thrown to the moles and to the bats, I remain yours,

THEOPHILUS.

THE SONG OF DEBORAH.

Judges v.

(From Dr. Kennicott's Remarks on Select Passages of the Old Testament.)

THIS celebrated song of triumph is most deservedly admired; though some parts of it are at present very obscure, and others

unintelligible, in our English Translation. Besides particular difficulties, there is a general one, arising from its being considered as *entirely* the song of *Deborah.* It is said to have been sung by Deborah and Barak. It is also certain that there are parts in it which Deborah could not sing, as well as parts which Barak could not sing. This is plain from a slight inspection of the Poem. See *v.* 7, 12, 30.

The difficulties arising from the common translation of verses 11—15, are very great. It does not seem possible, that (*v.* 23,) any persons should be *cursed* for not coming to the help of Jehovah, against the mighty. A song of triumph, like this, would not represent the strength of Israel, the refuge of his people, as weak and needing the help of others. *v.* 25, mentions butter, of which nothing is said in the history, ch. iv. 19. Nor does the history say that *Jael* smote off *Sisera's head with a hammer;* or that she smote it off at all. In verse 30, there is no authority from the original to render the words, *a damsel, or two damsels.*

I shall now venture to give this whole Song, in the best version I can make of it; assigning to *Deborah* and *Barak* separately, or together in Chorus, the parts which to me appear most probable; and reserving (at present) my authorities, for the alterations here made in the common translation.

Title. *Then sang Deborah, and Barak the Son of Abinoam, on that day; saying,*

Deborah. For the leaders, who took the lead in Israel;
Barak. For the people, who offered themselves willingly:
Both.—Bless ye Jehovah!

D. Hear, O ye kings!
B. Give ear, O ye princes!
D. I unto Jehovah will sing;
B. I will answer in song to Jehovah,
Both—The God of Israel.

D. O Jehovah! at thy going forth from Seir;
at thy marching from the field of Edom:
B. The earth trembled, even the heavens poured down;
the thick clouds poured down the waters.

D. The mountains melted at Jehovah's presence;
B. Sinai itself, at the presence of Jehovah,
Both—THE GOD OF ISRAEL.

D. In the days of Shamgar, the Son of Anath;
in the days of Jael, the highways were deserted.
B. For they, who had gone by straight paths,
passed by ways that were very crooked;
deserted were the villages in Israel.
D. They were deserted, till I Deborah arose;
till I arose a mother in Israel;
they chose new gods!
B. Then, when war was at the gates,
was there a shield seen, or a spear,
amongst forty-thousand in Israel?
D. My heart is towards the rulers of Israel;
B. Ye, who offered yourselves willingly among the people;
Both—BLESS YE JEHOVAH.

D. Ye, who ride upon white asses;
ye, who sit upon the seat of judgment;
B. And ye, who travel upon the roads;
talk of him with the voice of praise.
D. Let them, who meet armed at the watering-places,
there shew the righteous acts of Jehovah;
B. And the righteousness of the villages in Israel;
then shall they go down to the gates,
Both—THE PEOPLE OF JEHOVAH.

PART II.

B. Awake, awake, Deborah!
awake, awake, lead on the song.
D. Arise, Barak, and lead thy captivity captive;
Barak, thou son of Abinoam.
B. Then, when the remainder descended after their chiefs,
Jehovah's people descended after me, against the mighty.
D. Out of Ephraim was their beginning, at (mount) Amalek;
and after thee was Benjamin, against the nations.
B. From Machir came masters in the art of war;
and from Zebulon those, who threw the dart.
D. The princes in Issachar were numbered,
together with Deborah and Barak.
B. And Issachar was the guard of Barak,
into the valley sent close at his feet.
D. At the divisions of Reuben,
great were the impressions of heart.

B. Why sattest thou among the rivulets?
what, to hear the bleatings of the flocks?
D. For the divisions of Reuben,
great were the searchings of heart.
B. Gad dwelt quietly beyond Jordan;
and Dan, why abode he in ships?
D. Asher continued in the harbour of the seas;
and remained among his craggy places.
B. Zebulun were the people, and Napthali;
D. Who exposed their lives unto death;
Both—On the heights of the field.

D. The kings came, they fought;
then fought the kings of Canaan;
B. At Taanac, above the waters of Megiddo,
the plunder of riches they did not receive.
D. From heaven did they fight,
the stars, from their lofty stations,
fought against Sisera.
B. The river Kishon swept them away;
the river intercepted them, the river Kishon;
it was there my soul trod down strength.
D. It was then the hoofs of the cavalry were battered
by the scamperings, the scamperings of its strong steeds.
B. Curse ye the land of Meroz,
said the messenger of Jehovah:
D. Curse ye heavily its inhabitants;
because they came not for help.
Both—Jehovah was for help!
Jehovah against the mighty!

PART III.

D. Praised among women will be Jael,
the wife of Heber the Kenite;
among women in the tent she will be praised.
B. He asked water, she gave him milk;
in a princely bowl she brought it.
D. Her left hand she put forth to the nail;
and her right hand to the workmen's hammer.
B. She struck Sisera, she smote his head;
then she struck through, and pierced his temples.
D. At her feet, he bowed, he fell!
B. At her feet, he bowed, he fell!
Both—Where he bowed,
there he fell dead!

D. Through the window she looked out, and called;
even the mother of Sisera, through the lattice:
B. "Why is his chariot ashamed to return?
"why so slow are the steps of his chariot?"
D. Her wise ladies answered her;
nay, she returned answer to herself—
B. "Have they not found, divided the spoil?
"*embroidery, double embroidery, for the captain's head!*
"a prize of divers colours for Sisera!
D. A prize of divers colours, of embroidery; [prize!"
"a coloured piece, of double embroidery, for my neck a

CHORUS—*by Deborah and Barak.*
SO PERISH ALL THINE ENEMIES, O JEHOVAH!

GRAND CHORUS—*by the whole Procession.*
AND LET THOSE, WHO LOVE HIM,
BE AS THE SUN, GOING FORTH IN HIS MIGHT!

SAINT AUSTIN.

To the Editors of the Christian Reflector.

GENTLEMEN,

Orthodoxy and its advocates are the same in all ages. This holy firebrand of Africa, this Christian Bishop, this believer in absurdity and inconsistency, called Saint Austin, would have done honor to some of the pulpits of modern Orthodoxy.

The following extract from one of his Sermons, might, had he been a modern Bishop, have been copied from Dr. Magee, Dr. Hales, or from some one of a lower church, who could express wonder, that the lightning of Heaven slept, while such miscreants as Unitarians uttered their sentiments. Towards the close of his Sermon on the Reign of Barbarians, He says:

"The Lord saith, Enter in at the strait gate. What can be straiter than that wound which one of the soldiers made with a spear in the side of the crucified Jesus? And yet by this strait almost all the world have entered. Come, you Jews, the Son of God, whom you crucified, calls you. Strive to enter in at this strait gate, for by this your fathers entered. They that cried, Crucify him, who saw him crucified, who mocked him, who wagged their heads at him, yet entered by this strait. He

did not cry in vain when he hung on the cross, Father forgive them, they know not what they do. By these straits, as I just now said, by this strait gate of the side of Christ the converted thief entered, the penitent Jew, every converted pagan, but the wicked heretic Arian turns his back on him and goes out. He goes out because he is not of the number of those that stay. He is one of those, of whom John says, They went out from us, because they were not of us, for if they had been of us, they would no doubt have continued with us. O you, Arian heretic! the thief knew him when he hung upon the cross, the Jews feared him when he rose from the dead, and you treat him with contempt now he is reigning in heaven! Take care, beloved, of the Arian pestilence! .... Why doth the Arian kill him by rebaptizing whom Christ made alive by baptism? Shame, shame, on you, you heretic! Peter denied him, but he returned, and blotted out the crime, which fear had made him commit, by repentance. Paul persecuted Christ in his members, but at his voice he fell, and got up again. He fell one way, but he rose another. He fell down a persecutor, but he got up a preacher. Kings persecute Christ in christians: but they do them a great favour, they send the members more swiftly to be joined to their head. Nobody heaps upon Christ so many injuries as you do, for you strive to kill the souls of a great many, for whom Christ came in the flesh to be killed. O you heretic, blush, blush! What do you repeat what was once well done for? Christ is now within in his members. Don't force him to be rebaptized in them, for he condescended to go down with John into Jordan once for them all.... Let none lay aside the titles of Christ. You are about to give up your accounts to the Lord and King. Good servants, a great deal of work lies before you. The times abound with strangers, and captives, and sufferers. Make yourselves friends of the mammon of unrighteousness, that they may receive you into everlasting habitations."

From this bitter and bloody fanatic of Africa proceeded two hundred and thirty-two pamphlets, an innumerable multitude of epistles, expositions of the gospels and the psalter, beside sermons or homilies; and by this man's writings did Luther, Oecolampadius, and other reformers expound scripture, and frame an ecclesiastical constitution to lead Europe into purity of faith and manners. Instead of improving by all the great men that have lived in the last thousand years, should the world continue to be the disciples of Austin, and his spiritual sense of scripture? He understood the ten commandments in a spiritual sense, and, "thou shalt not kill" signified thou shalt not kill an Orthodox believer, the command did not protect the life of a heretic. This man and his maxims, blasted the character of Christianity, and excited in the minds of many

of the most liberal and learned of mankind just suspicions of the divinity of the religion of Jesus, for the Christianity that Austin taught was the scourge and the curse of the empire. If Jesus employed him, as he affirmed, to teach occult grace, and penal sanctions for not believing without and even against evidence, the shame retreats from the obedient disciple, Austin, and revolves on his master, Jesus; but far, very far from every heart be such a thought. It is impossible to defend both Jesus and Austin, and justice requires the sacrifice of the latter.

See Robinson's Ecclesiastical Researches.

Elucidation of the Figurative Terms Sons and Children, used in the Scriptures.

To the Editors of the Christian Reflector.

GENTLEMEN,

It has been often asserted by Orthodox writers and preachers, that the doctrine of the corruption of human nature, is fully declared in the expressions used in the Scriptures; and particularly in the expression in Ephesians ii. 3, *and were by nature children of wrath, even as others.*

I beg leave to submit to your readers, the following remarks.

The quality of *Sons* or *Children* joined to another word, signifies in Scripture Language something else than what we commonly take them for in ours, where they denote any person's immediate off-spring; for in the *Hebrew*, and *Greek* of the Old and New Testament, they not only signify that, but also a Disciple, or a person who applies himself to some particular thing, and is Master of it. As when the Scripture speaks of of the Children of Wisdom, the Children of Abraham, the Sons of God and of the Devil, the Sons of disobedience, the children of light, the children of unrighteousness, the children of the evil one, the children of the pharisees. That is to say, those who follow the maxims of those virtues or vices, or who profess the doctrine and discipline of those doctors. It was in this sense that our Savior asked the pharisees, by whom their children (that is to say, their disciples) did cast out Devils. It is also in this sense that we are to take that expression, The Sons of the Prophets, and that the Apostles did call the christians their children. 1 Cor. iv. 14, 17. Philem. 10. And the Jews observe, that whosoever teaches the law to his friend's Son, is to be looked upon as if he had begotten him.

But when this quality of Sons or Children is joined to words, which denote rewards or punishments, they signify that those

who are spoken of, are liable to such things: As when we find the sons of peace, the sons of hell, the children of death, the sons of punishment, the children of wrath, the children of the resurrection, the sons of perdition, &c. That is to say, that the persons so called, deserve to be happy or miserable; and thus too they should be rendered, if we would have them to be understood by the most of readers.

The title of *Son or Daughter*, given to a country or to a town, signifies the inhabitants of it, as when we find the children of this world, or of this generation, the sons or daughters of Jerusalem, the daughter of Zion, &c. That is the inhabitants of this world, of Jerusalem, of Zion, and so they ought to be expressed.

The Scripture also sometimes gives the name of sons or children to slaves or servants, "and we shall be the children of my Lord," Gen. xliv. 9. which the Geneva Version and ours have very well rendered, And we also shall be my Lord's Bondmen: and likewise where the Original says, Our Father thy child is well, Gen. xliii. 28. These two Versions have very well rendered, Thy servant, our Father, is in good health: for the quality of children could neither agree to Jacob, or his Sons upon that occasion. The *Latins* did also often use the word *puer*, in the same sense, and it is manifestly so taken in some other places of Scripture.

The quality of *Children* signifies also not only those who are in childhood, but likewise persons who are simple, and without guile, and whose sincerity has not been corrupted by the malice of the world. The *Septuagint* make it signify thus, Psalms, xviii. 8. cxiv. 6. The Version of *Symmachus*, Prov. i. 4. And it is evident that our Savior took it in this sense, when he says, Father, I praise thee, that thou hast revealed these things to little children, Matt. xi. 25. that is, to simple persons, whom he opposes to the wise and prudent; and 'tis likewise taken in the same sense, 1 John ii. 12. 14.

These remarks, I think, are fully sufficient to show that the expression with which I set out, and all kindred ones, are to be taken figuratively, and explained with considerable latitude.

I remain, your constant reader,

Y.

To the Editors of the Christian Reflector.

GENTLEMEN,

Framed from infancy in the belief of the doctrines of Calvinism, but having long rejected them as contrary to the Attributes which form the divine character, and

believing them to be destructive to the peace of many who are under their influence. I think it my duty on every occasion to bear my testimony against them. I have not forgotten their baneful operation on my own mind, on which I could say much, but shall decline it at present, and content myself with giving you an article from The Traveller, of the 21st July, 1820.

Yours, W.

"HORRID TRANSACTION!"

"The Western Reserve Chronicle of *Ohio*, of the first ultimo, gives a distressing account of the death of three only children of Mr. and Mrs. Stone, of Kinsmain, in that State, who were drowned by the hand of their mother. The circumstances are peculiar and were communicated for publication by a Clergyman.

"Mr. and Mrs. Stone possessed amiable dispositions, sustained unblemished characters, and had lived together in the utmost harmony. During a late revival of religion, Mrs. Stone was awakened, and supposed she had experienced a change of heart. Soon after, however, she settled down in a state of grief and melancholy, and declared that she had committed the unpardonable sin. Under this impression and believing that if taken off at their present tender age, the children would be happy, and believing also that having committed the Unpardonable Sin, no injury would follow to herself—while her husband was gone to Meeting on Sunday, the 14th day of May, 1820, she drowned the little innocents in a spring, about three feet deep.

"The Verdict of the Coroner's Inquest was, 'Drowned by the Mother in a fit of insanity.'"

A Letter from a Unitarian Christian, in answer to the Revilings of a Trinitarian.

To the Editors of the Christian Reflector,

GENTLEMEN,

The following letter was published a short time since at Newcastle, as its contents are important, and of a

public nature, I shall be glad to see it inserted in the Christian Reflector, Yours, truly,

July 18*th*, 1820. HOMO.

SIR,

In your Letter lately published, I find many very pertinent and just remarks on the subject of blasphemy; but it so happens, that in your illustrations, you have fallen into a very great error. You say, that "according to the Christian System, Jesus Christ is GOD; and, therefore, to assert that he is not GOD, is to offer an indignity unto GOD himself, *and this is blasphemy.*" Now, Sir, are you aware, that in these few lines you have libelled the greatest Reformer, and the best man that ever appeared in the world? Need you be told, that Jesus Christ, the Founder of Christianity, was an Unitarian? Is it possible that a man of your penetration can have read the short history of his life, without being convinced that he acknowledged only ONE GOD, the Father? Did not Jesus Christ, when asked which was the greatest commandment, instantly reiterate the leading article of the Jewish Faith? "The first of all the commandments," said he, "is, Hear O Israel! the Lord our God is *one* Lord." In all his devotions, he addressed this *one* Lord alone. He taught his disciples to say, "Our Father, who art in Heaven." He never said one word about "the Holy Trinity." This phrase has been invented since his time. He never said that there are "three persons in one GOD." He never said, that "the Son is GOD," or that "the Holy Ghost is GOD." He never said, that he had "two natures, the one human and the other divine." He plainly taught the people that he was "*a man.*" "A man," said he, "who hath told you the truth." He confessed "I can of my own self do nothing, I live by the Father."—These are his own expressions. Is this the language of Almighty God? And was Christ, therefore, a blasphemer?

Now, Sir, if a man calls himself a *Christian*, what does the title necessarily imply? Why, that he has adopted the opinions and doctrines of *Christ*. Just as we would say of those who have imbibed the peculiar tenets of *Luther*, that they are *Lutherans;* and of the followers of *Calvin*, that they are *Calvinists*. With respect to this article of faith, it is not, therefore, correct to say, that a Trinitarian is a Christian; because this doctrine was never taught by Christ. If it could be proved, that *Paul*, in any of his speeches or letters, had inculcated such an opinion, those who were so convinced, might be called the followers or adherents of *Paul;* but they could not, with propriety, be said, (so far as the doctrine of the Trinity is concerned) to be the disciple of *Jesus, the Unitarian.* But I do

not believe, that any of the New Testament writers were Trinitarians: this, however, is a question of secondary importance; for, if Christ himself was a Unitarian, those who call themselves Christians ought, of necessity, to be so too. And that Jesus, as well as Moses, and all the most celebrated characters, whose histories are recorded in the Bible, was a believer in the *sole* supremacy of ONE GOD, even the Father alone, I am fully and most satisfactorily convinced, from a careful perusal and study of that interesting Book.

If it be said, that the doctrine of the Trinity *may* be true, though not taught by Christ in the four Gospels; I answer, that no doctrine which cannot be learned from these, ought to be reckoned fundamental and saving. To hold a different principle, is to maintain, that Jesus has not taught all that is necessary—that he has not done his duty. But he has said, as related by John, (xv. 15,) "ALL things that I have heard of my Father, I have made known unto you." I, therefore, assert, that the absurd dogma of a "TRIUNE GOD," the denial of which, according to your logic, constitutes blasphemy, forms no part of the revelation which Christ received from his heavenly Father; nor was it ever delivered by Jesus to his Disciples. It is a gross corruption of Christianity, and at once contradictory to reason and to the Scriptures.

Another consideration, Sir, ought to have deterred you from your *uncalled for*, and I am sorry to say, *illiberal* attack on the Unitarians. I know not how it can have escaped your observation, that there is no sect or denomination of Christians so distinguished for the liberality of their sentiments, both political and religious, as this most respectable body. They are the consistent enemies of all offensive wars,—of all arbitrary, unconstitutional, and unjust measures. They are the rational and enlightened friends of freedom and reform. The habit of free enquiry on one subject, leads to the same unshackled exercise of the mind on another: hence the Unitarians are uniformly the advocates of civil and religious liberty.

It is not for me, Sir, to know the secrets of your breast; and as you have not yet condescended to inform us, in what your religious opinions consist, I am unable to determine, with certainty, whether you reckon yourself a Christian. I do, however, *suppose* that you disclaim the title; and this opinion I think, I may justly infer from your "Letter to the Reformers." In which you say, that "as to forgiveness toward the literary assassins, that is *never* to be expected from me." Now, as Jesus Christ has said, as recorded by Matthew, (vi. 15) "If ye forgive not men their trespasses, neither will your Father forgive your trespasses; I must suppose that you do not believe him; and therefore, that you are not a Christian. And yet in the paragraph before quoted, you maintain,

that "to assert that he is not GOD, is to offer an indignity unto GOD himself." Really, Sir, I cannot reconcile these palpable contradictions. But with regard to the forgiveness of injuries, have you never considered how easy it is for the most abandoned wretch in existence, to cherish the feelings of which you almost seem to boast; while, on the contrary, what a nobleness of disposition, and elevation of soul, is displayed in the generous pardon of offences.

"To err is Human; to forgive divine."

When I consider the talents with which I have to contend, I am perfectly aware of the fearful odds that are against me; but humble as are my abilities, I am not afraid of the greatest writer in the world, armed, as I believe I am, with the shield and buckler of truth. On the question between us, I feel myself to stand on a rock; and it is my present conviction, that no power on earth can shake my faith as

A UNITARIAN CHRISTIAN.

REVISION OF THE PRESENT TRANSLATION OF THE SCRIPTURES.

To the Editors of the Christian Reflector.

GENTLEMEN,

The learned and excellent Bp. Lowth, in his *Preliminary Dissertation* to his Translation of the Book of Isaiah, calls a New Translation or Revision of the present Translation of the Scriptures, a NECESSARY WORK. The following is extracted from his Lordship's Visitation Sermon, at *Durham*, in 1758. Should you deem it suitable to the pages of your useful little work, its insertion might convince our Calvinistic brethren that Unitarians are not the only persons who wish to render the English Bible more perfect than it is in its present state.

JUVENIS.

"The light, that arose upon the Christian World at the Reformation, hath still continued to increase, and we trust will *shine more and more unto the perfect day.* The labours of the learned have from that time, by the blessing of God upon the free exercise of reason and private judgment, been greatly successful in promoting religious knowledge; and particularly, in laying open the hidden treasures of divine wisdom contained in the Holy Scriptures. Much hath been done in this important work; and much still remains to be done. Those heavenly stores are inexhaustible: every new acquisition still leads on to further discoveries; and the most careful search

will still leave enough to invite, and to reward, the repeated searches of the pious and industrious, to the latest ages. This is a work, that demands our first and most earnest regard; the studies and assistance, the favour and encouragement, of all. To confirm and illustrate these holy writings, to evince their truth, to shew their consistency, to explain their meaning, to make them more generally known and studied, more easily and perfectly understood, by all; to remove the difficulties, that discourage the honest endeavours of the unlearned, and provoke the malicious cavils of the half-learned: this is the most worthy object, that can engage our attention; the most important end, to which our labours in the search of truth can be directed. And here I cannot but mention, that nothing would more effectually conduce to this end, than the exhibiting of the Holy Scriptures themselves to the people in a more advantageous and just light, by an accurate REVISAL of our vulgar Translation by public Authority. This hath often been represented; AND, I HOPE, WILL NOT ALWAYS BE REPRESENTED IN VAIN."

To the Editors of the Christian Reflector.

GENTLEMEN,

If you can find room for the following Lines, written some time since, by *Robert Southey*, Esq. the present Poet Laureat, I think you will gratify the readers of the Christian Reflector, and much oblige yours, OBED.

'Twas a strange belief!
And evil was the hour when men began
To humanize their God, and gave to stocks
And stones the incommunicable name.
It is not strange that simple men should rear
The grassy altar to the glorious sun,
And pile it with spring flowers and summer fruits,
And when the glorious sun smil'd on their rites
And made the landskip lovely, the warm heart
With no unholy zeal might swell the hymn
Of adoration. When the savage hears
The thunder burst, and sees the lurid sky
Glow with repeated fires, it is not strange
That he should hasten to his hut and veil
His face, and dread the Dæmon of the storm.
Nor that the ancient Poet, he who fed
His flock beside the stream of Helicon,
Should let creative fancy people earth.
With unseen powers, that, clad in darkness, roam
Around the world, and mark the deeds of men.
But that the Priest with solemn mockery,
Or monstrous faith, should call on God to lead
His armies forth, and desolate and kill,
And over the red banners of the war,
Even in the blessed name of JESUS, pour

Prayers of a bloodier hate than ever rose
At Odin's altar, or the Mexican,
The victim's heart still quivering in his grasp,
Rais'd at Mexitlis' shrine—this is most foul,
Most rank, most blasphemous idolatry!
And better were it for these wretched men
With infant victims to have fed the fire
Of Moloch, in that hour when they shall call
Upon the hills and rocks to cover them,
For the judgment day is come.

The Poet eulogizes America, as

that happier shore
Where Priestley dwells, where Kosciusko rests
From holy warfare. Persecuted men!
Outcasts of Europe! sufferers in the cause
Of Truth and Freedom! ye have found a home,
And in the peaceful evening of your days
A high reward is yours, the blessedness
Of self-applause.

He expresses his surprise at the negligence and inattention of men to Christianity.

Is it not strange, my friend,
If ought of human folly could surprize,
That men should with such duteous zeal observe
Each ideot form, each agonizing rite
Of Pagan faith, whilst there are none who keep
The easy precepts of the Nazarene,
The faith that brings with it its own reward,
The law of peace and love?—But they are wise
Who in these evil and tumultuous times
Heed not the world's mad business; chiefly they
Who with most pleasing labouring acquire
No selfish knowledge. Of his fellow kind
He well deserves, who for their evening hours
A blameless joy affords, and his good works,
When in the grave he sleeps, shall still survive.

R. Southey's Address to A. S. Cottle, on publishing his Translation of Icelandic Poetry.

TO CORRESPONDENTS.

An *Inquirer* in our next. *Sigma* shall be attended to as soon as we can make it convenient, perhaps in our next. We have every reason to expect that *Glasguensis* will appear in our next. We think we have not merited the reproaches of a *Calvinist*.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

†‡† Letter Box in the Door.

*** *The next Number will be published September 1st*, 1820.

F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL

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BIBLICAL CRITICISM.

(From Letters to a Protestant Divine. By another Barrister, pp. 205—214.*)*

PHILIPPIANS iii. 5—11.

It was the apostle's design, in this chapter of his Epistle, to recommend humility to his Philippian brethren, by that bright example of it which had been exhibited by the Lord Jesus; for which purpose he says to them, ver. 3, 4: "Let nothing be done through strife or vain-glory; but in lowliness of mind, esteeming others better than yourselves. Look not every man on his own things, but every man also on the things of others." Then comes the passage in question, ver. 5—11: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of *a* God," (for thus, being Θεος without the article, it may, according to the strictest construction of the Greek and English languages, be equally well rendered, as *God;* and it is only from a consideration of the context, of the general scope and design of the writer, and of the application of the word in other places, that it can be determined which ought to be adopted in preference,) "thought it not robbery to be equal" (supposing the common version to be correct in this respect) "to *a* God" (Θεου, again without the article) "but emptied himself" (meaning evidently of this equality to a God; the words in the common version, "made himself of no reputation," having nothing better to rest upon than the fancy of the translator,) "taking upon him the form of a slave, and *was*" (for so γενομενος may be rendered, as well as '*was made*') "in the likeness of men," or other men, or common men. See Judges xvi. 7, 11, 17; where it is so rendered, and

very properly, even in the common version; though the word *other*, or *another*, is not in the original, where we see Sampson divesting, or emptying, himself of his miraculous powers, by revealing the secret upon which they depended, to a perfidious woman, and suffering himself to be deprived of his hair, after having before told her, by way of putting her off, that if he were to be bound with seven green withes, he should be weak, and be as a man, (rendered very properly, according to its real meaning, as *another man*,) and that if he were bound with new ropes, he should be weak, and be as a man (meaning, as it is rendered, as *another man*.) See also Psal. lxxxii. 6: "And being found in external appearance" (which is the meaning of σχημα, as well as fashion, the latter indeed having nearly the same meaning) "as another man;" (that ὡς ανθρωπος may be so rendered, see above) "he humbled himself and became obedient unto death, even the death of the cross; wherefore God" (here the Father is first introduced, and he is at once called ὁ Θεος, God with the article) "also hath highly exalted him; and given him a name, which is above every name, that *in* the name (εν τῳ ονοματι) of Jesus every knee should bow, of beings in heaven, and earth, and under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory"—not of himself, though at the time the apostle was writing he was in his highest state of exaltation, nor of the Holy Spirit: but "of God the FATHER."

According to this translation, the 6th, 7th, and 8th verses, which are the most material, will run thus; "Who, being in the form of a God, thought it not robbery to be equal to a God; but emptied himself, taking upon him the form of a slave, and was in the likeness of other men; and being found in external appearance like another man, he humbled himself, and became obedient unto death, even the death of the cross."

The rendering of Θεος, without the article, *a* God, in the inferior sense of it, which is here adopted, harmonizes completely with our Lord's intimation in the 10th chapter of St. John, that it might be applied to *him* in this sense; and in no part of Scripture is it stated that it may be applied to him

in any other sense. There our Lord, in his discourse with the Jews, intimates to them, that he should have been justified in making himself a God, in the sense in which that term was applied to those to whom the word of God came, that is the prophets. Here the apostle, probably with a view to the same discourse, states our Lord's being in the form of *a* God, and that he thought it not robbery to be equal to *a* God, which it unquestionably would not have been, even supposing the words "thought it not robbery to be *equal to*" exhibit a correct representation of the meaning of the original.

Now what is meant by his being in the form, or appearance, of a God, according to his own interpretation of the term used in its inferior sense; but that he was in the form, or appearance, or resemblance, of one of those prophets, or divine messengers of old, to whom the word of God came, performing as they did, miracles, and signs, and wonders, which constituted the strongest point of resemblance between them, having in fact wrought a very signal miracle,—that of giving sight to a man who had been born blind,—but just before he signified his being entitled to the appellation of a God in this inferior sense? Being then actually in the form of a God, that is of a prophet, manifested by his performing miracles like a prophet, he thought it not robbery to be equal to a God, that is, a prophet endued with miraculous powers; which we can have no difficulty in believing. This brings us to the consideration of the state from which the apostle appears to have considered him as having stooped: and it is obvious, that the state from which the apostle considered him to have stooped, was that which he had just described, namely, that of a prophet, or divine messenger; and that he thus stooped, by emptying himself of, or laying aside, his miraculous powers, and exercising none of them for his own defence or deliverance.

But to this it may justly be objected, and the objection will apply equally, whether the words be translated, "thought it not robbery to be equal to 'God,' or '*a* God;' that it was the apostle's design upon this occasion to hold up our Lord as a perfect pattern of humility for the imitation of his Philippian

friends; and yet upon this construction, the very first proof he represents him as giving of it, is his thinking it not robbery to be equal to God or *a* God. Considering him to have been so,—and there is no doubt that he was so in the latter sense,—his making such a claim himself, though a just one, would have been no proof of humility, and consequently could never have found any place in an enumeration of what *he* thought, said, and did, by way of showing his humility as an example to others. Had it been given as what the *apostle* thought of him, or represented him to be,—as his being in the form of God or *a* God is, just before,—the case would have been different; but the apostle, according to the common version, is supposed to produce it as the first proof of his humility, that *he himself* thought it not robbery to be equal with God. We must consequently give up the rendering of that version in this respect likewise, for some more consistent meaning, which the original will admit of. I prefer therefore translating the word ἁρπαγμον, *a prey*, as has been done by numerous eminent critics both Trinitarian and Antitrinitarian, meaning a thing obtained by his own power or talent, and to be retained and used as his own property, and for his own benefit. I prefer also translating the word ισα, *like to*, an interpretation which it will as well admit of as that of *equal with*. See Dr. Whitby, Archbishop Newcome, and Schleusner in loc. The passage may then be translated, "Who being in the form, or *appearance*," (for such is the meaning of the word μορφη, as may be seen in the very next verse,) "of a God," (which he was, by performing miracles, as they had done to whom the word of God came, and who were called Gods,) "did not esteem it a prey, to be like to a God; but emptied, or divested himself of it, taking upon him the form of a slave, and was in the likeness of other men; and being found in external appearance like another man, humbled himself, and became obedient unto death, even the death of the cross."

This translation is perfectly consistent in every part. It exhibits our Lord throughout as a perfect pattern of humility. It accords perfectly with his own representation of himself in

other places. It gives us the antithesis where we should expect it, and where the word *but* is inserted to introduce it; namely, that he did not esteem it a prey to be like to a God; but on the contrary emptied himself of it, that is of this likeness to a God; which he did by abstaining from the performance of all miracles when brought before the superior powers of the country, who were to determine upon his life or death, and the manner in which the latter was to take place. He took upon him the form, or appearance, [μορφην again] of a slave, when he suffered himself to be bound as a slave, to be condemned as a slave to a servile death, namely that of crucifixion, to bear his cross as a slave, and to be crucified as a slave. By his abstinence from working miracles when before the public tribunals of his country, he was like another man, or like a common person; and was found in fashion, or in external appearance, like another man, or a common person, and not like a prophet, or a *God*, according to Jewish phraseology, exercising the power of working miracles. So he was found by the priests in the council, before whom he performed no miracle: so he was found by Pilate; and so was he found by Herod, who was at first rejoiced to see him, expecting to have beheld some miracle wrought by him; but being disappointed, and finding him in fashion, or appearance, like any other common person, despised him, and with his men of war set him at nought, and sent him back to Pilate.

All this our blessed Lord voluntarily submitted himself to, divesting himself of the form or appearance of a God, or divine messenger, by wholly abstaining from the exercise of any miraculous powers upon these occasions; humbling himself, and becoming obedient unto death, even the death of the cross, because he knew that it was his duty, being according to the wise designs and purposes of his heavenly Father. That it was voluntary, he himself intimates, Matt. xxvi. 53, saying to one of his disciples, who in his zeal to serve him had availed himself of one of the weapons of temporal warfare; "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" By

which also he informs us in what manner he might have delivered himself in this distressing hour, had it been consistent with *his* Father's will, and his own ideas of duty: not by exercising the powers of any supposed super-human nature, not by breaking forth upon his enemies with all the glories and splendors of the supposed divine Logos, and consuming them in a moment; not by displaying any one power of his *own*;—but by *praying* to the *Father*, by praying, as an inferior to a superior being, for that necessary assistance which he stood so much in need of, to rescue him from a situation of the utmost distress and danger, out of which he was utterly unable to deliver himself by any power of his own.

From what state then, under all the circumstances, can we suppose the apostle to have considered our Lord as having stooped? Was it from a state of original glory, equal to that of the Father in a pre-existent state, as Trinitarians seem to suppose? There is not a single expression in the whole passage that speaks of, or has any allusion to, a pre-existent state. The whole appears to relate to the voluntary humiliation of our Lord at the time he delivered himself up to his enemies. This will account for every tittle of what the apostle says, and will account for it in a plain and rational manner. But what will be the consequence of supposing, without any authority from the apostle's account of the matter, that the voluntary humiliation of our Lord was a voluntary humiliation of himself when in a pre-existent state of glory equal to that of the Father? It will unavoidably follow, that *Christ Jesus* was in a pre-existent state of glory; for the apostle speaks of Christ Jesus throughout: but it was never pretended by any one that *Jesus* was ever in a pre-existent state of glory, whatever may have been the case with the supposed divine Logos. It will follow also—as the divine nature was the only part of him then in existence, and was the only part of him that could be humbled by becoming a man—that it was the divine nature that emptied himself, taking upon him the form of a slave, and was made in the likeness of men; that it was the divine nature which is supposed by the Trinitarians to have created, and to

uphold and govern the universe—that was found in fashion as a man; that humbled himself, and became obedient unto death, even the death of the cross, that is, actually *died;* that it was the divine nature, which could not possibly be raised higher than it was before, that God (ὁ Θεος, God with the article) highly exalted, and gave him a name above every name: for the apostle proceeds in his enumeration of all the particulars as he had begun, applying the whole to the same being, or nature, he began with; not making any distinction, as a person who had heard of, and believed in, the *two* natures would naturally have done between the one nature and the other, and shewing what had been done by the one and what by the other. But the words of the apostle give no countenance to the hypothesis from which all these sad consequences flow. He hints at no pre-existent state, alludes to no super-human nature: he confines every thing that he enumerates to *Jesus* Christ, which the supposed divine nature could not have been in a pre-existent state; and refers back to no period of time antecedent to that of his taking upon himself the servile character, and submitting to be put to death by sinful men, as had been appointed concerning him in the councils of his Father.

(To be concluded in our next.)

To the Editors of the Christian Reflector,

GENTLEMEN,

I shall feel myself much obliged to any of your Correspondents to inform me how I am to understand a passage of Scripture recorded in the Epistle to the Hebrews, ch. vi. 4—6. My *Calvinistic* friends tell me that it is impossible for the elect, those who are called by divine grace, and upon whom the special operations of the Holy Spirit have passed, to fall from grace, and finally to perish; and they explain this passage as relating to those persons who only seem to be what the passage describes. On the other hand, my *Arminian* and *Baxterian* friends adduce this passage to prove

that those who are called the elect, and have been sanctified by the spirit of God; may fall away, and that finally.

Yours,

July 26, 1820. AN INQUIRER.

THE EVENING VISIT.

(Concluded from No. 9, page 138,)

Mr. Pontifex. Your Father has told me, George, that you are a Unitarian; now there is one argument which entirely sets aside that system, and that is the one derived from the Hebrew name *Elohim*, applied to the Deity. Deut. vi. 4. "Jehovah our Elohim (Gods) is one Jehovah." Now why should it be said *Elohim* is ONE Jehovah, if Elohim be *not* plural? Surely this language must have been meant to imply, that the *plurality* in the Godhead of Jehovah, was consistent with the *unity*.

George. In reply to this boasted argument, I answer, that it cannot be disputed, but that the *Heathen* nations had a plurality of objects whom they worshiped, or in other words, that *their Elohim* was compounded of a plurality. The nation of the Jews was surrounded by these idolaters, and it is this circumstance, I think, which fully explains "*why*" the Jewish legislator should proclaim "Our Elohim is one Jehovah;" because while the Elohim of the Heathen, consisted of a *plurality of objects, human and inanimate*, the Elohim of the Jews, was self-existent, independent, and ONE only Being. The intention of Moses evidently was to caution the Jews against supposing, that God, *their* God, was like the Gods of the Heathen, *an association or union of a plurality*;—by asserting with impressive solemnity, that Jehovah their God was ONE Jehovah, the HE was the proper object of their trust, their obedience, and their love. The readiness of the Israelitish nation to imitate the customs of the people around them, made it requisite, frequently to impress this great truth upon their minds. Deut. xi. 16. "Take heed to yourselves, that your hearts be not deceived, and ye turn aside, and serve other Gods and worship them," for "the Lord our God, is one

Lord," " God of gods, and Lord of lords." So far therefore from this passage asserting, the plurality in unity, it seems to me to declare the direct reverse, and if it be true, as you yourself will perhaps acknowledge, that Jesus Christ uses the singular number when he quotes the passage from Moses, Mark xii. 29. we have then the opinion of our great Master to authorise our interpretation, because it is evident, that *He* understood the term used by Moses to be *singular*, and consequently this mighty bulwark of orthodoxy is levelled with the dust.

Mr. Pontifex. But, George, this is not the only argument, how can you possibly get over the doctrine of the two natures in Jesus Christ? That idea is the very essence of Christianity, your arguments when set against that opinion, will resemble only wax before the Sun, and all your reasonings be dispersed as chaff before the wind.

George. Possibly they may, Sir, for the most lovely of blossoms, and even the strong and gnarled Oak, cannot always resist the destructive fury of the blast; and the glorious sun itself, the bright eye of the Universe, is frequently obscured by the dark cloud and the thick mist; and therefore the sun of the moral world, immortal Truth, may be darkened by words without knowledge and the strongest arguments overpowered by the rage of popular opinion, and uncontroulable assertions. But I shall be glad if you will state the doctrine of the two natures of Christ.

Mr. Pontifex. We mean, that Jesus Christ was both God and Man; a man as it respects his *human* nature, but God in his *divine*. Now you Unitarians believe him to have been nothing but a *mere* Man.

George. It is requisite, I conceive Mr. Pontifex, in order to state with clearness the true point in question, to clear the subject of terms and modes of expression, which do not properly belong to it. It is for want of doing this that so many persons not only confound themselves, but involve in the vortex of confusion the question they are discussing. What Jesus Christ is *in his exalted and glorified state*, is *not* the question. That he was much more than *mere* man, in his *official* station,

I cheerfully grant. That in his *character* also, he was far superior to any other of the sons of men, I firmly believe. The plain question then left us to decide upon is, whether the person who was denominated Jesus of Nazareth, were simply a Man, or a Being superior to humanity, whether in fact he were possessed of two *opposite* natures in his constitution, divine and human. Thus, it is *not* what Jesus *Christ* was, but what JESUS was; for you are aware, Sir, that *Jesus* is the proper name of the person in question, and that *Christ*, or *the Christ*, which means the *anointed*, refers only to the office which that person occupied as the Messiah. To say therefore that *Jesus Christ* is no more than another man, is to *connect* together his *nature* and his *office*, and to assert what I do not believe. Now, Sir, I wish to know, if the term JESUS be the name of *a man*, or of an *angel*, or of *a compound being?* If you acknowledge it to be the name of a man, then the Messiah, the Christ, was *a man*, and *not* an angel or a compound being. If you say it is the name of an *angelic* being, I ask for your proof, and say in opposition with the Apostle Paul, that the Christian's Mediator, is "*The Man Christ Jesus.*" If you reply of a *compound being*, I must assert that a being *partly divine*, one half a God, did actually die, for "Jesus died, and rose again."

Mr. Pontifex. Why, as to God dying, we all know that to be an utter impossibility, the human nature alone died. But that Jesus Christ did possess two natures, is abundantly confirmed by Scripture; we have his own positive declaration, wherein he distinctly declares both his divine and his human nature, "*I am the root and offspring of David,*" and I shall believe him before any of your modern quibblers.

George. Jesus certainly does use the words which you have brought forward, but mark! according to this argument Jesus is the name of a being compounded of two natures, It will not do therefore bye and bye to say it is the name of a man or of the human nature only. With respect to this passage, to my mind, there is not a more clear declaration of the simple humanity of Jesus of Nazareth, throughout the Scriptures. Jesus

asserts, that he is the *offspring* of David ; David must then be the Father of a being possessing *two natures*, for such your proposition defines Jesus to be.

Mr. Pontifex. Come, Mr. George, no misrepresentation if you please, David is the Father of the human nature of Jesus only.

George. Why just now, Sir, you tacitly admitted *Jesus* to be the name of a *compound* being, and now you assert it is the name of the human nature only. To use your own phrase, does not this look very like quibbling, Sir? Does it not also follow, that the *human nature* is the *root* of David? But let us examine this term *root*. This you will allow to be a figurative term, but say, it denotes that Jesus is the source of David's existence, and consequently Jesus had a divine nature. This however is I think, a very mistaken view of the passage, for so far from the term *root* being intended to express something *different* from the term *offspring*, they mean I apprehend *exactly the same thing ;* and this I think can be clearly demonstrated from the Scriptures. I would repeat here, that if JESUS be the name of a compounded being, David must be the Father of the divine nature ; and if JESUS be the name of the human nature only, then the human nature is the root of David, and on your idea of the term *root*, it would follow, that the *human nature* of Jesus, is the Father of David. And to say, that in one instance it means the *former*, and in the other, the *latter*, seems to me to be the most complete quibbling in order to support a system. The term *root* as a figurative expression, is frequently used in the Scriptures, in very different senses ; for the meaning of it in this passage you have quoted, I would refer you to Isaiah xi. chap. where the coming of the Messiah is prophesied ; " And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of *his roots.*" I ask, Sir, what is meant by the term *roots*, [the ancestors or descendants of Jesse? To me it appears that the offspring or descendants of Jesse is intended ; for a branch could not with propriety be spoken of, as growing at a *future* period from roots which would then be dead, " a branch shall grow

out of his roots." In the 10 v. we read, "There shall be a *root* of Jesse, which shall stand for an ensign of the people." Surely *this root*, cannot mean *one of his forefathers*, but one who should *descend* from him; in the same manner then, Sir, as *the offspring* of Jesse were in *figurative* language *the roots* of Jesse; so Jesus of Nazareth, the Son of Joseph, is *the offspring* of David, and in *figurative* language *the root* of David. Gentlemen, like you, Sir, who are accustomed to *Lexicons*, and talk of the *root* of a derivative word, will naturally suppose the term in this passage, to mean the fountain instead of the stream, or the cause instead of the effect; but the man, who sets his willows by the water courses, knows the *stem will produce the root;* and thus he can perfectly understand the language of Esekiel xvii. 22. that a branch or tender twig is able to *cast forth its roots*, and become a lordly tree. Well, Sir, then with regard to the doctrine of the two natures, there are these arguments which must——

Mr. Pontifex. Stop, George, it is now getting very late, and I think therefore we had better defer the remainder of the conversation to some more convenient opportunity.

George. That of course, Sir, is just as you please, I am much obliged to you however, for having given me this opportunity of thus partially and briefly defending my sentiments, and I trust, we shall both of us, determine to pursue our inquiries into the doctrines of Scripture, with fearless hearts and enlarged minds, turning neither to the right hand nor to the left, regardless of the calumnies of the bigotted, or the sneers of the ignorant, leaving consequences in the hands of that great and merciful God, who will judge righteous judgment.

GLASGUENSIS.

To the Editors of the Christian Reflector.

GENTLEMEN,

If the following observations are suited to the design of your valuable little publication they are at your service.

In the 35th ch. of 2 Chronicles, vs. 21, 22, Necho repre-

sents himself as come up by the command of God, and cautions Josiah from interfering with him. It cannot be the true God of whom he speaks, but one of the gods—or more properly *the gods* of Egypt. He, being an idolater, could have no communication with the God of Israel, whom Josiah professed to worship, and in the original the word is *Aleim*, which is a name appropriated to Jehovah, to the gods of the Gentiles, to rulers, governors and nobles, &c. among men—and when it is said, Josiah hearkened not unto the word of Necho from the mouth of God, &c. it means he disregarded the message from the mouth of the gods of Egypt—the Hebrew is *Mippi Aleim*, which may be interpreted of false, or heathen gods, as well as of the *mouth of the God of Israel*, and the rather so, because in the *Hebrew* Scriptures, when the mouth of God, or of the Lord, is spoken of, it is the mouth of Jehovah, and this, says *Dr. Prideaux*, is the only place where it is otherwise expressed in the whole *Hebrew* Bible, (*Connections*, vol. i. p. 55.) The Prophets all say, for the *(Mippi Jehovah)* the mouth of the Lord has spoken it, &c.

If this fact be admitted, how weak and groundless must be the attempts of those, who pretend to find the doctrine of the Trinity in the Old Testament. If the Prophets delivered their messages in the name of JEHOVAH, the one living and true God, which is the term they use, and not *Aleim;* was it possible that the persons to whom they spoke could mistake their meaning, and so far depart from the worship of JEHOVAH, to symbolize with the worship of the Heathen *Aleim?*

God declared that he would be known by his name JEHOVAH, which, whatever else it may import, must necessarily be used as a term of unity, and can by no construction whatever be made to signify any more than ONE individual person. Had it been said the *Aleim* brought you out of the Land of Egypt. The *Aleim* wrought wonders for you in the Red Sea; &c. &c. some shadow of coloring might be afforded to such a doctrine; but it is universally *Jehovah,—I,* Jehovah, brought you out of the Land of Egypt, &c. this the whole of the Old Testament corroborates; the Doctrine of the Trinity is not then the Doctrine of the Old Testament.

The great Founder and Teacher of Christianity, called the attention of the Jews to the important doctrine taught to their fathers—"Hear O Israel, the Lord thy God is ONE."—"Jehovah thy *Aleim*, Jehovah is ONE."—Κυριος ὁ Θεος σου, Κυριος εις εστι, Mark xii. 29. Jesus calls this the first commandment. The first of the Decalogue is, "Thou shalt have no other Gods before me." Various are the declarations of the Divine Being in the Old Testament, asserting his Unity, by appeals to the works of his hands; by the operations of his presence; by his omnipresence; &c. &c. They, therefore, who seek for proofs of the doctrine of the Trinity in the Old Testament, must return from the search disappointed. They who attempt to build it on the New Testament, even admitting to be true what is now universally acknowledged as spurious, will find the labor but lost, unless they are prepared to deny some of the leading facts of the Gospel– such as the life of Jesus being supported by aliments common to all his fellow-men—his being subject to sickness, to fatigue, to pain, and to death.

The Unity of God is proclaimed by the works of nature, and by the word of Inspiration. The apostles were sober men, and understood the nature of the christian religion too well, to graft upon it a system so grossly absurd, and so much like the Polytheism of the Gentiles. The doctrine of the Trinity should be called *Platonism* and not Christianity.

I am, yours,

SIGMA.

POETRY.

(Original.)

Great is our GOD! his power how great!
Who did the starry worlds create,
And this terraqueous ball;
'Tis he who with a lib'ral hand,
Scatters his blessings o'er the land,
And raises those that fall.

Sweet is the task to sing his praise,
And sweet the song that we would raise,
For all his blessings given;

While faith on wings of hope can soar,
And gaze, when time shall be no more,
With glistening eye on heaven.

Supreme o'er all, he sits sublime,
Amid the changes wrought by time,
Eternally the same;
Though earth dissolve, and heaven decay,
Like short-liv'd insects of a day,
I AM, is still his name.

The bow that as an em'rald shone,
With promise bright, around his throne,
Shall cheer, direct, and guide;
Though lightnings from his footstool fly
And thunders roll along the sky,
And GOD on whirlwinds ride.

Who then can fear, though dangers meet
Thich as the mist, around our feet
And threat'ning as the storm?
High born! above them all we'll rise,
For see we not, in yonder skies,
Faith's animating form.

ICHNEUTES.

SUDDEN CONVERSIONS.

In the early stages of Methodism instantaneous conversions were very common; and some of them were deemed nearly, if not quite, miraculous. It appears from the life of *Westley*, lately published by *Southey*, that there was a great deal of art practised by these spiritual patients, and that both *John Westley* and his brother *Charles* were the dupes of their own system. *Samuel Westley* was more rational and not so easily duped. One time when he was preaching, a young woman was seized with the pangs of conviction, and being in great agony, roared out most bitterly. The Preacher judging that she wished to be noticed in the way that many had been, ordered her to be taken out of the meeting house and left to herself, and there would be no trouble with her. This had the desired effect; for as soon as the young impostor found herself alone, and

unattended by any of the fraternity, she soon recovered, took to her heels, and was seen no more. Had this plan been generally adopted, the wretched delusion, which is not yet exterminated among that people, would not, except in very few instances, have come down to our day.

HOMO.

Extreme Cold one of the Punishments in Hell.

One of the torments of the damned, according to Dante, is that of being confined eternally in lakes of ICE. The ice is described to be like that of the *Danube* or *Tanais*. This species of torment (which has been adopted by Shakespear and Milton) had its origin in the legendary history of the Monks, and seems to be taken from an obscure text in the book of Job, according to Jerome and the early commentators. The torments of hell, in which the punishment of cold is painted at large, had formed the subject of a visionary romance long before the time of Dante, under the name of St. Patrick's Purgatory, or Cave. The venerable *Bede*, who lived in the 7th Century, has made mention of the existence of departed souls suffering this mode of punishment.

TO CORRESPONDENTS.

We are asked by one who signs himself *Solon*, what are the advantages of Unitarianism to the world, supposing it to be true? We will endeavor to answer this question in brief, in our next. We are not surprised at the remarks, said to have been made a few evenings ago, by the Rev. *R. Hill*, respecting the Unitarians. Out of the abundance of the heart the mouth speaketh. *Theophilus* in our next. We thank our friend *Philo* for his remarks on *Mr. Charrier's* lecture, but we think the inconsistencies in that lecture were so sufficiently glaring, that his audience need not be called upon to recollect them. We also think that *Mr. Raffles* was not *at home* on the subject of *his* lecture.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

†† Letter Box in the Door.

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The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL.

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ORTHODOX INCONSISTENCIES.

To the Editors of the Christian Reflector.

GENTLEMEN,

The vague, inconsistent, irrational, and absurd notions, which many Theologians maintain respecting the beings called Devils, would lead us to suppose that religious opinions are valuable, in proportion as they are destitute of common sense and opposed to reason. The doctrine of the existence of Devils and their influence, unknown to the Apostles and first Christians, is, among modern religionists, reckoned a FIRST PRINCIPLE of the system to which they give the name of Christianity. But this very first principle is neither plain nor stable. It introduces a being infinitely malignant to account for the introduction of moral evil into the world; and yet by no means accounts for the original cause of evil. A tempter was and is still necessary to seduce man, but who first seduced the being called the Devil? Is he a creature? Then he was created either good or evil. If good, and a tempter be necessary, was the tempter that seduced him a creature?—the inquiry might be pushed back to an unlimited degree. If he were created evil, then he acts according to his nature, and evil was introduced into the creation of God without a tempter. And as, according to the system of reputed orthodoxy, man is by nature evil, and disposed to evil, and that by sinning he acts according to that nature in which God has made him, no tempter to seduce *him* is necessary; upon their own system, moral evil comes without seduction.

Again, this first principle shifts its ground. Our orthodox friends tell us that Jesus the Christ destroyed the Devil, and yet they maintain that he is still alive, although they nowhere

find any account of his resurrection. They allow that he and his associates have long been bound in chains, and are shut up in prison, till the judgment of the great day; yet they assert that they rove on the surface of the earth, fly through the air; that their chief is the prince of the power of the air. They also tell us that he is invisible, that his influences are secret, and that though we are told to resist him yet we cannot be aware of him; anon, they tell us, that he is loud and noisy, going about like a roaring lion. All these things are asserted and re-asserted by men who say that Unitarians pervert the scriptures, and make them bend to Reason. I will not say that our orthodox friends make the scriptures bend to Reason; they make them bend to something many degrees below that noble principle.

As a proof of this, take the following specimen, the appropriate head to which may be

THE DEVILS' FURLOUGH.

"That the Devil, and his angels, when they left their heavenly mansions, were, one and all, immediately banished to Hell; and there condemned to continue in a state of imprisonment, until the judgment of the great day:—But that God, in the mean time, for wise ends, in his moral government of this world, thought fit to permit some of them to be occasionally released out of their infernal prisons; in order to make use of them, as the executioners of his wrath, and of his judgments, upon a sinful world; and likewise for correction and mercy in the end—That they are appointed by him to be the licensed scourges of wicked men; and are made use of likewise for the trial of the faith and obedience of mankind in general, by the various temptations, which God permits them to be exercised with by them; and for many other wise purposes of his providence.

"When they are employed in this manner, I apprehend they are at the same time kept under severe discipline; and have laws, and regulations assigned them, which they are tied down to a strict observance of—That they are not enlarged out of

their confinement, but in certain numbers; for limited times; and for special purposes.—That they have their several commissions; and are kept under restraint, and controul, in the execution of them.—And in this state, are like prisoners at large, dragging their chains after them.—That in some ages, they are released, and let out in greater numbers; and suffered to infest some persons, and some parts of the world, more than others; in proportion to the wickedness of them that dwell therein.

"We have some hints in scripture, which seem to favour conjectures of this kind. *Art thou come hither to torment us before the time?* Possibly a certain limited time, which had been assigned for this party of wicked spirits, to return to their infernal mansions. They besought him, that he would not command them to go into the deep, *the bottomless pit*, as we generally translate. They begged a reprieve for some time longer, that they might continue in the country, or even be permitted to enter the bodies of swine; rather than, as yet, to be remanded to that place of perpetual and most exquisite torments."

And again; "It seems to appear, That the Devil, and his angels, though imprisoned in Hell, yet are not all so closely confined there; but that they are occasionally enlarged for limited times, to execute the will of the Almighty in the earth."

See "An impartial Enquiry into the case of the Gospel Demoniacs, &c. by W. Worthington, D. D." pp. 239—242.

The learned author calls this "a conjecture," and indeed so it is; and the whole of his system is a *mere* conjecture. Surely, no one instructed into the character of God, by the Gospel of his holy Messenger, can for a moment suppose, that there is a rival power to the Almighty; or that God has created a being capable of destroying *his* works; to be the seducer of man, and finally to be his tormenter. These opinions might suit the cloisters of monks, and the dark vaulted abodes of illiterate priests, in the ages of ignorance and barbarism; but thanks be to God, Science has dawned on man,

and the meridian light of the Gospel shines around him. These ridiculous opinions are fast retiring, to their own place; and I hope that even their advocates will rejoice when they recover from their fright, and perceive that their loss is only nominal; that the Gospel is superior to *fanaticism*, and that the throne of the Eternal abideth for ever and ever.

Yours,

THEOPHILUS.

BIBLICAL CRITICISM.

(From Letters to a Protestant Divine. By another Barrister, pp. 214—222.*)*

PHILIPPIANS iii. 5—11.

(Concluded from No. 13, page 199)

Some, as I have already hinted, translate the 6th verse: "Who being in the form of God, did not esteem it a prey to be *like* God." The editors of the improved version of the New Testament render it: "Who being in the form of God, did not esteem as a prey this resemblance of God." Others: "Who being in the form of God, thought it not a prey to be *as* God." Others again: "Who being in the form of God, thought it not a prey to be equal to God." And others: "Who being in the form of God, thought it not robbery to be like God, or to be as God." The last, however, labours under the defect of the common version in this respect; that the first of a long enumeration of things stated to have been thought, and done, by Christ himself in proof of his humility, is what is no proof of humility at all. But they all shew that the passage cannot be used to prove the doctrine of the Trinity.

That the words ισα Θεῳ may be rendered 'like God,' or 'as God,' may be proved by numerous instances in which the word ισα is used in this sense. I shall select two, out of a great number, from the Septuagint translation of the Book of Job. The first is Job xi. 12: "For vain man would be wise

though man be born, ισα ονῳ ερημιτῃ, like a wild ass's colt." The second is Job xl. 15: "Behold now behemoth, which I made with thee; He eateth grass, ισα, as an ox." It has been pretended by Mr. Wardlaw, that the idea actually expressed in the former is more than mere resemblance; namely, that man is born on an *equality* with a wild ass's colt. I contend, that the idea either expressed or understood does not amount even to as much as *mere* resemblance, but only to resemblance in one particular point, and has nothing to do with equality, nor even with the exact degree of resemblance. The writer, as is obvious, did not mean to convey to us the notable discovery, that man is born equally high in the scale of being with a wild ass's colt, as the Trinitarians wish us to understand ισα in the passage in question means that our Lord stood in, with regard to the Father; nor, on the other hand, that he was born equally low in the scale of being with a wild ass's colt; neither of which would be true: but solely, that they resembled each other in being both born, or in being born weak, and to a certain extent feeble and helpless; and in that respect this vain creature man, so proud of his reason, of his powers and prerogatives, was originally brought forth like a very mean and despised animal. That resemblance in a single instance, and not equality, was in the writer's view, will be obvious, when it is considered, that in some respects the colt when born is superior to the man; namely, in having the complete use of his limbs, and being able to walk and run immediately; and in others the man is greatly superior to the colt, as bringing into the world those mental powers which require only to be developed and exercised, to enable him to subdue and govern the rest of the animal creation. The latter text which I have produced confirms this; nothing being more clear than that the word ισα, as applied to the behemoth and the ox, does not relate to quantity of grass eaten by the one and the other, or to their equality in any one instance; but merely to their resemblance in this, that both eat grass. In every other respect, whether the behemoth of Job be the elephant or the hippopotamus, they most widely differ from each

other, and there is nothing like equality between them, both these creatures being greatly superior in strength, and differing widely in their appearance and habits from the ox; sometimes perhaps eating, especially the hippopotamus, five times as much grass as an ox; resembling him, however, only in eating grass, whether more or less than he does. I should think that none would relish translating the word ισα here, as the common version does in Philip. ii. 6, "Behold, he eateth grass *equal with* an ox."

The verb ἡγεομαι, in this celebrated passage, has also been translated by some in the sense of *imaginor*, who accordingly render ουχ ἁρπαγμον ἡγησατο το ειναι ισα Θεῳ, "did not *imagine*, or *think of*, a robbery, that is, to be equal to God;" meaning, that it would have been a robbery to have done so. And Novatian, one of the Latin fathers, who flourished about the middle of the third century, and was never considered to be behind any of his contemporaries on the subject of the Trinity, seems to have annexed some such meaning to the corresponding Latin words, *arbitratus est*, by which ἡγησατο is rendered into that language; and never could have understood them in the sense of our modern translators, but in a sense the very opposite. His words are "Hic ergo, quamvis esset in forma Dei, non est rapinam arbitratus, æqualem se Deo esse. Quamvis enim se ex Deo Patre Deum esse meminisset, nunquam se Deo Patri, aut comparavit, aut contulit, memor se esse ex suo Patre, et hoc ipsum quod est, habere se quia Pater dedisset." Novat. cap. xxii. p. 84. "He therefore, although he was in the form of God, did not imagine, think of, or determine upon, the prey, rapine, or robbery, to be equal to God. For though he knew that he was God of God the Father, he never compared himself with God the Father, being mindful that he was of the Father, and that he had what the Father gave him." If any doubt remained as to the opinion of this father, it would be completely removed by referring to his 27th chapter, p. 102; where he says of Christ: "Dum ergo accipit sanctificationem a Patre, minor Patre est." "Since therefore he receives sanctification from the Father, he is less than the Father."

Origen in his commentary upon St. John says: "We may presume to affirm, that the goodness of Christ appeared greater, and more divine, and truly after the image of his Father, when he humbled himself to death, even the death of the cross; η ει ἁρπαγμον ἡγησατο το ειναι ισα Θεῳ, than if he had thought of the robbery of being equal to God, or had thought it a prey to be equal to, or like God, and would not have become a servant for the salvation of the world." Com. in. Joh. edit. Huetti, p. 34.

Even Eusebius, in his time, appears to have understood the words in a sense the very reverse of that of the present Trinitarians; as he cites them to prove that our Lord was not ὁ Θεος, God with the article. For he says: "How was he in the form of God, or a God, if he was himself in power ὁ Θεος, (that is God with the article, the God, or the Supreme God?) How did he not think of the robbery, to be equal to God, or a God, or think it a prey to be equal to or like, or as God, or a God, if he was himself ὁ Θεος (that is, God with the article, the God, or the Supreme God?") Contra Marcell. lib. i. c. 18.

Hilary also understood the words in a sense nearly similar; namely, in that of *non sibi rapiens*, his words being, "Quia suscipienda erat forma servi, et obediens esset futurus ad mortem, non sibi rapiens, esse se æqualem Deo, ad susceptionem se formæ servilis per obedientiam exinanivit." Hil. de Trin. lib. viii. "Because the form of a servant was to be taken, and he was to be obedient unto death, not snatching to himself that he was equal to God, in order to take upon him the servile form, he through obedience emptied himself."

It has been well observed, that in times long subsequent to these fathers, the Latin phrase *rapinam arbitratus est* still retained the true sense of the Greek ἁρπαγμον ἡγησατο, as may be seen in a form of excommunication at a council held in the city of Rome in the year 1076: "Beate Petre,—ego (Papa Gregorius VII.) non rapinam arbitratus sum, ad sedem tuam ascendere, potiusque volui vitam meam in peregrinatione finire, &c." Labbe, tom. x. p. 279. Harduin, tom. vi. p. 1481, citat. Fabritio Biblioth. Gr. tom. xi. p. 593.

The same thing appears in Phœbadius, who says: "Sermo cum in forma Dei esset, non se Deo Patri adæquavit, sed formam servi accipiens, &c." "The Word, *when he was in the form of God*, did not equal himself with God the Father, but taking upon him the form of a servant, &c." Phœbadius cont. Arianos, in Biblioth. PP. tom. iv. p. 305.

To the Editors of the Christian Reflector.

GENTLEMEN,

It is generally admitted that the conduct of public men is open to investigation.

The Calvinistic part of the population of Liverpool, had, on Monday evening last, at Great George Street Chapel, what they doubtless thought a very high treat. The place was filled to excess, and the assembled thousands listened with very close attention to one, who from his long continued exertion as a disciple of the Genevese Reformer, may justly be called, the *Apostle of Orthodoxy*. I have said he was listened to with attention, except when gravely relaxed at some appropriate pulpit joke, such as the "*Peacock of Bigotry hatching the egg of Ignorance*," and some other things which were calculated to tickle the fancy, if they did not inform the judgment.

The Sermon, if Sermon it could be called, began with a philipick against Unitarians, a system which proves the "Apostle Paul to be a FOOL." This was followed by an assertion that the "Unitarians had made a Bible to suit their own purpose, and that they had called it an Improved Version." The word *improved* being expressed with a stronger sneer than I think any previous occupant of that pulpit ever used.

Now, with all the respect which I wish to entertain for the aged and reverend preacher, I must say, a more disingenuous declaration never burst over a pulpit cushion.

I allow much for the decay of faculty so very apparent. But as a man of long experience in sacred literature, conversant with the Scriptures in their original languages, Was it manly? Was it godly? Was it true? Were it not for the respect I entertain for Mr. H's. moral character,* I should say as has been said in another place, and on another occasion, that the charge is False! Foul! and Malignant! The Improved Version has not been intended to answer any other purpose than the establishment of Truth in its native simplicity. It has already stood the severest criticism, and it is triumphant. Well-informed men of various denominations

* Mere white-wash of morality, is a phrase he often uses.

approve it. And when mystery (that bane of truth) shall lose its influence, the N. T. in this Improved Translation shall have its praise in all the Churches.

I do not know if these hasty remarks are suitable for your publication; that I leave to you. But I wish to exhort those who so often hear this translation abused, to read it and judge for themselves. And in points in which it may differ from the version now generally in use, let them ask any learned man of whatever sect, to tell them truly and candidly the real meaning.

The Unitarian motto is, "Strike, but hear." Convinced they are, that serious investigation must serve their cause, which they believe to be the cause of truth and truth only.

Sept. 2nd, 1820. W.

ORTHODOX ILLIBERALITY;

Catholic and Protestant,

In the year 1640, was published in Spain, a Decree or Band, for the Expulsion of all the *New Christians* and *Moriscoes* from that kingdom. His most Catholic Majesty, Don Philip III. of pious memory, finding the vengeance of heaven slept, and that the Divine Being caused his sun to rise and his rain to descend upon these Heretical Monsters; banished nearly a million of people from his country, that the soil might be no longer polluted by their footsteps.

On the Sunday after the publication of the Band for the Expulsion of this People, the Archbishop of the City preached a Sermon in the Cathedral of that city: from Galatians, v. 12. *I wish they were cut off that trouble you.*

The godly man, explained the wish of the apostle as very strong, as if he had said "I wish I could see those that trouble you cut off and destroyed; oh! that God would be so gracious to me, as to let me see those that disturb and scandalize you, drove out from among you." And this affection and desire is what all "ought to have, it being an effect of that zeal for the honour and glory of God, which is every one's duty, and a part of the command of loving God, which is the first commandment of the holy law."

After this reverend firebrand had expatiated upon the national blessings which might be expected from the banishment of this most laborious and active people, but whom he styled *Monsters,* and exhorting his auditory to give thanks to God for this mercy; he concludes in the following language:—

"And I with my weakness and misery do supplicate him to give me light, that I may know how to do it, who, though a

great sinner, I will venture to use the words spoke by a holy Man, to whom I am like in being old, *O Lord, now let thy Servant depart in peace according to thy word,* for now having seen my desires complied with, I am contented to die, whenever our Lord shall be pleased to take me, leaving my Churches free from the impurities wherewith those heretics defiled them, and my flock secure from the treasons they were machinating, but above all, now that our Lord God will be adored and served, and praised for ever."

See Dr. Geddes' Miscellaneous Tracts.

Had Balaam contemplated such a one as the Archbishop of Valencia as a righteous man, would even this son of unrighteousness, who had refused to curse a people at the command of a king, have wished to die the death of a *Christian Bishop,* with curses in his mouth?

The foregoing were the effusions of a pious Priest in *Holy Orders,* a true Son of the Romish Church. The following exhibits the same antichristian spirit, in a Dissenting Minister, who is only in *pretended* Holy Orders, and who would be no disgrace to the *Holy Brotherhood,* the Lords of the Inquisition.

"These men, (Arians and Socinians) deny the doctrine of original sin, they deny the doctrine of election; yea, they deny the doctrine of the Trinity: while such monsters live on the earth, I wonder that the thunder of God sleeps."

These words were taken down from the sermon of a popular Calvinistic orator, from Liverpool, delivered a few months ago at Hoxton Chapel. They are, we are told, in the usual style of the preacher, not to say, of his brethren.

Some of his fellow-christians entertain different opinions from those which this young man chooses to profess, and he publicly denounces them on that account as *monsters!* They do not call themselves after the name of John Calvin, the French Reformer, but are miscalled by the preacher after men who are not authorities with them, and therefore they are *monsters!* They have diligently studied the Scriptures, perhaps in the original languages, which this orator may or may not have consulted, and some of them have pursued this study from early youth to "the gray hair," but they have not been able to find in the Bible the doctrines taught at an academy in Hoxton, and therefore they are *monsters!* They have probably made great sacrifices of friendship and of interest, of religious and worldly connexions, for the sake of faith and a good conscience, and have lived before God and man in all uprightness, purity and charity; but they dissent from the faith of an assembly of divines who met together in Westminster to make a creed about one hundred and seventy years ago, and therefore they are *monsters!* In their ranks stand Lindsey,

Jebb, Priestley, Lardner, Locke, Newton, some of the wisest and best of men, and yet the Liverpool preacher says they are *monsters!*

Monsters are hateful and destructive creatures, whom every one wishes to exterminate. The Hercules of the Pagans acquired his fame and influence by rooting them out from the earth. This pulpit Hercules is as benevolent at least as the club-man of antiquity, but he is conscious of a lack of power, and therefore he contents himself with appealing to the vengeance of heaven: so the heathen priest,

> "With heav'n's own thunders shook the world below,
> And play'd the God an engine on his foe."

The preacher *wonders that the thunder of heaven sleeps,* not because some men called Christians are persecuting others that are really so; not because presumptuous man attempts to define, describe and divide the essence of the Invisible Supreme; not because the moral attributes of the Universal Father are denied, and even derided by some of his children, affecting to be more dutiful than the rest; no, but he *wonders that the thunder of heaven sleeps,* because some Christians refuse to sing Dr. Isaac Watts' Psalms and Hymns, and to set the Scotch Confession of Faith above the Bible

To call down fire from heaven is an old practice of bigotry, and it might be excusable if he whom Christians call their Lord had not declared that such unhappy men as resort to it, know not what manner of spirit they are of. But if they hear not him, they are little likely to attend to us, and therefore we leave them in the hands of Infinite Mercy, praying only that their example may warn us against the sins of uncharitableness and malice.

> "Let not this weak, unknowing hand,
> Presume thy bolts to throw,
> And deal damnation round the land,
> On each I judge thy foe.
>
> "If I am right, thy grace impart,
> Still in the right to stay;
> If I am wrong, oh teach my heart
> To find that better way."

Christian Reformer, 1818. *vol.* iv. *p.* 297.

UNITARIANISM IN AMERICA.

A subscription has been commenced at Washington, by Thomas Law, (brother to the late Lord Ellenborough, and the

present Bishop of Chester) his son John Law, and several other persons, for the purpose of building a church, sacred to the worship of the *One only God.*

The following Letter (extracted from the Christian Reformer, No. 69.) will show that the reports of the downfall of Unitarianism in Baltimore, are unfounded. It is from the Rev. Jared Sparks, the Unitarian Minister of that place.

"I wrote you lately from Charleston, South Carolina, and mentioned the ordination there. On my return I preached before the legislature of North Carolina, at Raleigh As my time was short, I preached three discourses in one day, and the house was well filled at each time. Could they have constant Unitarian preaching there, much good might be done. Many persons appeared disposed to inquire, and many desirous of knowing the truth. I should also have preached in Richmond, Virginia, had I not been obliged to hasten home to supply my own pulpit. We are in great want of preachers, and there does not seem to be an immediate prospect that we shall be supplied in proportion to the demand. Between forty and fifty students are now preparing for the ministry in Harvard University, the most of whom will be Unitarian preachers.

"A society is rapidly rising up at New York, and they will commence building a house of worship early in the summer. Mr. Channing, and other gentlemen from Boston and the vicinity, preach there at present in rotation. They will soon have an established preacher.

"On the whole, nothing could be more favourable than the prospects of the Unitarian cause in this country Truth, good sense and reason will make rapid encroaches on the dominion of error, superstition and love of mystery."

From a sermon preached before the "General Assembly of the Presbyterian Church of the United States," at Philadelphia, in May last, by the Rev. J. H. Rice, D. D. we learn that Unitarianism has made rapid strides, and that its march is accelerating in a degree which is more than a little alarming to the pseudo-orthodox. After lamenting the want of attention in the orthodox to make literature subservient to religion; the

preacher says, " But it deserves particular consideration, that there is a set of men, (and they possess great facilities for carrying on their purposes) who are making vigorous efforts to give to the whole literature of the country, a direction in favor of what we do conscientiously believe to be fatal error." " They expect to occupy the seats of learning and direct the influence of literature." " And now they are almost continually throwing into circulation something calculated to further their plans, and to give the hue and tone to public sentiment."

" The very circumstance that religion is becoming fashionable is one that may alarm us. We have in this country nothing to bind men to the support of sound orthodox divinity, but a feeling that this system of truth is necessary for the peace and salvation of a sinner. Socinianism is the religion exactly suited to a man who wishes to escape the odium of infidelity, and yet maintain the pride of his understanding, and indulge his favourite inclinations, It will find friends on every side. Its acute and industrious advocates perceive where their advantage lies, and they will make the most of it. The pestilence will spread like wild fire. At our own doors, and by our own firesides, we shall have to maintain the contest with this most formidable enemy of " the faith once delivered to the saints." Considering the great extent of country and its population committed to our care, and the smallness of our numbers, it is impossible for us to render personal service every where. It is our duty, then, to embody our best thoughts and best feelings, and present them to all who can and will read through our country; to address our fellow-citizens not merely in evanescent words, but permanent writings. By zeal, talents, and industry combined, we may thus exert a continual influence, may give to ourselves a sort of pluri-presence, that in a considerable degree may compensate for the paucity of our numbers, and the limited extent of our personal exertions. Are these plans visionary? Why should they be thought so? Are we as a body incapable of enlightening the public mind, and giving direction to the public taste? Then certainly we ought, with increasing zeal, to follow the things whereby one may edify another. Is the situation of our country thought to be such, that schemes like these cannot be executed? The energy of Socinianism will shew us the contrary. Are we so divided, so intent on local interests and personal schemes, that we cannot be brought to co-operate with sufficient zeal and perseverance? Then our Jerusalem is, in its present condition, like the ancient city, within which were divisions and contention, while without it was beleagured by Roman armies. I am sometimes afraid,

too, that the enemy will succeed; that here the banner of Socinianism will be unfurled, and wave in triumph. Had such fears been expressed in the days of Mather and Elliott, the prophet would, perhaps, have been laughed to scorn. *But look at what was once the scene of their labours, and the theatre of their triumphs. Look at the present state of once flourishing Presbyterian churches in England! Look at Geneva!* It is necessary that something should be done. As far as the influence of the clergy is separated from the general literature of the country, and it falls into other hands, infidelity, in some form or other, is almost sure to prevail; it will be broad, open, unblushing Deism; or it will try to wear the garb, and assume the port and bearing of Christianity; it will be insinuating and sly; talk much of moderation, while violence is in its heart; and of liberal views, while all its feelings are sectarian; and of the pure morality of the Gospel, while it is a very free liver;—and it will misname itself Unitarianism. In some form infidelity will prevail. Aware of this, we ought to go forth in all the strength with which God has endowed us, and all the zeal of which we are capable, and seize on every point which will give us any advantage in the conflict that we have to sustain." [pp. 16—20.]

And is it then come to this? Is the camp of Israel the chosen, the favorites of heaven, the elect of God, the defenders of the orthodox faith, in danger of being stormed? Is one of the distant limbs of Babylon beginning to wither? Happy omen! The time approaches, when the heart shall fail, and its whole body be consigned to the land of oblivion. The mighty angel of truth already holds the millstone in his hand, anon, it will fall into the mighty waters, and the shout of "Babylon, the Mother of Mystery, is fallen, is fallen!" shall be heard from the East to the West, and from the North to the South.

ADVANTAGES OF UNITARIANISM,
In Answer to Solon's Query.

(See acknowledgment to Correspondents at the end of our last Number.)

It was a question proposed in the days of the Apostles, what advantage hath the Jew? which the apostle answers by saying, much every way. *Solon* asks, somewhat in the contemptuous manner of Hume and Gibbon, when they treat upon

subjects relating to Christianity, "If Unitarianism be true, what are the advantages it has over any other view of religion?" We may answer in the Apostle's words, "much every way."

As to the views which it teaches us to entertain of God, of his government, of his character, and of his designs respecting his creature man. The Unitarian Christian is taught to contemplate God, as One Being, One Person, One Supreme Intelligence. This Being he regards as the only proper object of religious adoration. In the moments sacred to devotion, he draws near to God without distraction. The object of his worship being one, he is not like the Trinitarian worshiper, perplexed in his mind, least he should worship the Eternal Three with disproportionate homage. This was felt and lamented by the pious Dr. Watts, before he had clearer and more correct views of God. The Unitarian bows before his heavenly FATHER with undivided affection, and gives to him and him only, the homage of his heart. Knowing that God has not an equal, that he has not a partner, that he will not give his glory to another, he would think it highly inconsistent to worship any other being. Hence the stream of his devotion is not only undivided, but it is unmixed, pure and serene, and the fruit of it peace and joy.

Respecting the character of God, the views of the Unitarian are those which excite his warmest affection. It is no partial being, no stern vindictive judge, no inexorable and hard master; but it is his Father whom he contemplates in his God. A kind, a gracious, a loving and merciful Father; a Father who without respect of persons loves all his children, and who will do for them all that the relation demands, and all that a Father sees fit and good.

The Unitarian views all the plans of the divine government, all the operations of Providence as calculated to produce, and tending to, the happiness of all rational beings. He considers Jesus the Christ of God, as a being of the same nature with himself, as a brother of the same family, as an heir of the same glory, which the great Father of all has prepared for his large family. He sees in the character of his Lord and teacher to

what a height all the virtues may rise; and in the reward which his God and Father has bestowed on him, for his obedience and sufferings, he feels the most powerful motive to every good word and work. He perceives the example of Jesus is the example of a man; suitable, proper, and may be imitated. Had Jesus been God, a being of any order superior to man, his example would have been of no use to man. The excellency of his character and the height of his virtues, might have dazzled by their resplendent lustre, but would have prevented our imitating them, from the idea of the disparity of nature. Our high priest, the captain of our salvation, our leader to life was a man, of the same frailty, liable to the same defects, imperfections and sicknesses as ourselves—a mortal man, subject not only to death, but to the fear of death. Subject to temptation, and liable to fall into sin as we are; but he triumphed over temptation, he rejected the allurements to sin; he was proof against the scorn of the world, he strove against sin, as the Apostle intimates, "resisting unto blood." Heb. xii. 4. These are some of the many advantages which belong to Unitarianism, and are submitted to the attention of *Solon*.

(To be continued.)

THE DEVIL IN FRANCE.

The age of Superstition has not yet yielded to the age of Reason. The French Papers say

"We had imagined that the Devil had done with appearing upon earth, but we are deceived: the wicked spirit has made an excursion into the woods of Chaumont; twenty persons saw him, and a woman is still dangerously ill with the fright. He is described as being the height of a man, with the skin of an ox, horns upon his head, and iron shoes upon his feet."

A Spirit with IRON SHOES!!!

TO CORRESPONDENTS.

WE beg to inform Q S. that we cannot admit communications on subjects purely Political. Y. shall be attended to as early as possible. Philalethes in our next.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

†† Letter Box in the Door.

*** *The next Number will be published November 1st*, 1820.

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The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL.

No. 15. LIVERPOOL, NOVEMBER 1st, 1820. *Price* 3*d.*

BIBLICAL CRITICISM.

(From Wakefield's "Inquiry into the Opinions of the Christian Writers of the three first Centuries, &c." p. 125—131.)

JOHN viii. 58.

In this passage two difficulties are contained, which have exercised abundantly the pens of commentators and polemics. The first consists in our Lord's declaring, that he was *before* Abraham: the second, in speaking of himself under the term I AM; by which phrase, according to our translation of the Bible, Jehovah, the most high God, denominates himself.

Moses had asked God his *name*, and what he should say to the children of Israel, if they inquired by what authority he was commissioned. To which God replied; "I AM THAT I AM. And he said: Thus shalt thou say to the children of Israel: I AM hath sent me unto you." Exod. iii. 14.

Let us first take this latter difficulty into consideration.

Now no text of Scripture was ever more perverted by a wrong translation, than this in Exodus. The original Hebrew stands thus: I will be who I will be: or more properly, perhaps: I will be what I am: a form of words, expressive of the eternal existence and unalterable nature of Jehovah. The LXX do not represent the phrase amiss by, I am the existing, or, he who exists: that is; I am—Jehovah: the living God. And afterwards they have, not—*I am*—but—the existing—hath sent me. To make, therefore, the—*I am*—of the Evangelist—a reference to this passage of the Pentateuch, is a most idle fancy, unsupported by the original, and, what is more to the purpose, by the Septuagint; the text-book of the Gospel writers. The Syr. Sam. vers. Sam. Targ. Onk. and Pers.

adopt the words, as they are expressed in the Hebrew, as an appellative without any interpretation. The Arabic has: The Eternal, who will never pass away. Targ. Jon. B. Uz. well expresses the sense by—I am he, who am and will be. The Vulgate is: *Ego sum, qui sum:* from which our English Translation appears to have been taken; though the former has afterwards—QUI EST *misit me.*

This difficulty, therefore, is altogether imaginary, the offspring of mere ignorance: and the phrase—*I am*—has not the least possible claim to be esteemed the denomination of Jehovah. How ridiculous must many a defender of the Divinity of Jesus from this text, appear upon hearing this true account of the matter! And how contemptible, how unprincipled, are those doughty champions of orthodoxy, who decide upon controverted points of doctrine with the most dogmatical assurance, without possessing the first requisite of theological criticism—an ability of consulting in their original languages the records of salvation!

Our Translators should have supplied the *pronoun* in this verse, as they have done on other occasions: Before Abraham was, I am *he:* i. e. the *Christ.* This is so undeniable and self-evident, that I shall produce but one passage in justification of it. Unless ye believe, that *I am,* (that is—I am the *Messiah*) ye will die in your sins: *ver.* 24.

A *proleptical* expression, frequent in the phraseology of the New Testament constitutes the *second* difficulty. It was *determined* in the *counsels* of *Providence* before *the ages*—before *Abraham was*—that the *Messiah* should appear—that *Jesus* of *Nazareth* should be the *Messiah.* So *christians* were *selected* and *pre-ordained before the* FOUNDATION OF THE WORLD. Eph. i. 4, 5. 2 Tim. i. 9, &c. So the *names* of the true servants of God *were written in the Book of Life from* THE FOUNDATION OF THE WORLD. Rev. xii. 8. xvii. 8. Events *determined,* are often spoken of in Scripture as *already accomplished.* Matt. xvii. 11. xxvi. 45, &c. There is the same anticipation in that grand passage of Heb. xii. 22—25. and a multiplicity of others; which it were superfluous to point out.

And, in this very chapter, Abraham's conviction of a future Saviour was so strong, that he is said to have *seen* the day of his coming, as if it had actually arrived.

This manner of speaking with a view to the Predeterminations of the Deity was customary among the Jews.

BEFORE THE WORLD WAS CREATED, *the Lord Jehovah* CREATED THE LAW; *he* PREPARED *the Garden of Eden for the just*; *he* PREPARED *Gehenna for the wicked*; *he* PREPARED *coals of fire to judge the reprobate:* Targ. Jon. Ben Uz. in Gen. iii. 24. to which the Jerusalem Targum corresponds.

ON DEATH AND A FUTURE STATE.

Man is born into the world; he lives a few years, and then sinks into the silent tomb. The "King of terrors" sends forth his gloomy mandates, "we die and moulder to dust; and in that state, what we are, or where we are, nature cannot say." Were we left to nature's voice alone, upon this solemn subject, fear and anxiety would be our portion in this world, all beyond it would be darkness, blackness of darkness and despair. This was felt by the Heathen Philosophers, dark and cheerless were the views they entertained upon this most important subject. When *Secundus*, of the sect of the *Pythagoreans*, was asked, *What is death?* he answered, "It is an *eternal sleep*, the dread of the rich, the desire of the poor, the inevitable event, the robber of man, the flight of life, and the dissolution of all things." *(Gale's Op. Myth.* p. 641.) Such were the comfortless prospects of this philosopher! *Epicurus* says, "death, the most dreadful of all evils, is nothing to us; because while we live death is not present, and when death comes we are not." This he says in order to relieve the mind from the fear of death; but *Dr. Priestley* says, and that indeed truly, that "this poor witticism is not, however, calculated to give much consolation to a man who is sensible of the approach of death, and who is unwilling to part with life." All the heathen philosophers, when speaking of a future state,

express themselves with great doubt; "if," says *Socrates*, "what is said *be true*, we shall in another state die no more." What *Aristotle* says of the state of man after death, is also expressive of much doubt, "if any thing," he says, (*De Moribus, lib.* 1. *cap.* 11.) "be enjoyed by the dead, whether good or evil, it must be very little, either in itself or to them, not sufficient to make them happy or unhappy, who were not so before."

Even these faint glimmerings of the hope of an existence after this life, were not founded on the rational expectation of a *Resurrection*, but on the irrational, and I may say, unphilosophical idea, of the natural immortality of the soul.

But, thanks be to God! we are not now left in this state of universal ignorance, life and immortality are brought to light by the gospel. The New Testament teaches, that the great Being who made heaven and earth, the sea and all that in them is, of his infinite mercy raised up Jesus of Nazareth, to be the instructor of mankind; that the spirit of the Most High rested upon him; that he went about teaching more noble and sublime views of the character of the Lord God of the Universe, than had ever before been made known to the sons of men; and that Jesus also taught, that "the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of condemnation." John v. 28, 29. This is matter of consolation to the good man, though he suffer in the cause of virtue; it assures him that his virtuous endeavors shall hereafter be rewarded, which reward is described under the metaphor, *life:* and it conveys terror to the mind of that man, who continues in a life of uselessness, sin and iniquity. The doctrines of the philosophers had no such powerful incentives to the performance of every good word and work. The New Testament also teaches us, that Jesus suffered death for every man, and that he did thereby "deliver the whole creation from the bondage of corruption under which they had groaned, and travailed in pain together until now;" Rom. viii. 22. i. e. he

had delivered them from a continual apprehension of being for ever under the dominion of death. Thus is death disarmed of its terrors, and man delivered from that abject state of anxiety to which he must unavoidably have been reduced.

We read in the New Testament, that we are *delivered from death by the sufferings and death of Jesus.* In order to determine in *what sense* we are delivered from death by the sufferings, &c. of Jesus, it will be necessary to inquire into the true meaning of the word *death.* This will be best seen by reverting to the passage where it is first used; this is Gen. ii. 17, "In the day that thou eatest thereof thou shalt surely die;" for an explication of this we may turn to the sentence passed upon our first parent, after he had disobeyed the divine command; "dust thou art, and *unto dust shalt thou return.*" What can we, what could the unhappy object upon whom this awful denunciation was passed, understand by this sentence, but that *a total extinction of his conscious being* was to take place? He, I presume, had not ingenuity enough to explain away the denunciation, by referring it to only a part of him, and *that* the meaner part. He was not possessed of the philosophy, that immediately after his breath left him, he should begin to exist in a more exalted scale of being. No; this has been the philosophy of after ages. Moses, in his account of the formation of man, gives a much more rational relation than this idea of him. After speaking of the creation of other animals, he says, "And the Lord God formed man of the *dust of the ground,* and breathed into his nostrils the breath of life, and man *became a living soul;*" i. e. after God had formed him, his body and mind, and caused him to breathe, he "became [not *possessed* of] a living soul," but, he "*became* a living soul."

Death, then, has entered into the world, in consequence of Adam's transgression. Let us then proceed in our inquiry, how we are delivered from death, by the sufferings and death of Christ.

As man was originally formed "*of the dust of the ground,*" and as death is *a returning to that dust,* nothing less than a

resurrection, or a resuscitation from that dust, can restore him to his former consciousness, can deliver him from death. Jesus Christ has, by his death and resurrection, assured us that we also shall be raised again from the dead. It is, then, on account of Jesus' bringing to light the *resurrection*, that we are delivered from death by his sufferings, &c. "By man came death," says the apostle, "by man came also the resurrection from the dead." Jesus styled himself, "the resurrection and the life," he is also called "our life," and he is represented as having the "keys of death and the grave." Paul declares that "if there be no resurrection from the dead, then is Christ not risen;" and that all men, even "they who are fallen asleep in Christ are perished." "But now is Christ risen from the dead, and become the first fruits of them that slept." Being assured that death is not "an eternal sleep," but that hereafter we shall be raised again from the dead, death is disarmed of its terrors, and we can say with the apostle, "O death, where is thy sting, O grave, where is thy victory;" and, "Blessed be God who giveth us the victory through our Lord Jesus Christ."

If the above remarks be thought worthy of a place in the Christian Reflector, their insertion will oblige yours,

EUDAPODE.

ON PRIESTCRAFT.

(From a Work entitled "Mental Wanderings, or Fragments on Priestcraft and Superstition.")

Man is no sooner born, than he is placed in the lap of Superstition. The fangs of Priestcraft seize the puling infant, and lose not their hold of the old man when beat down with years. Priests, with an effrontery peculiar to themselves, dare to calumniate divine justice, outrage common sense, and offer violence to every parental feeling, by pronouncing the new born babe a depraved and guilty creature, exposed to the wrath and vengeance of Almighty God. Parents, believing the

absurd and monstrous tale, give their innocent offspring into the hands of a priest, that he, by muttering over them a few unmeaning words, may remove their supposed guilt; by a few drops of water, may wash out the imaginary stain, and, by a ridiculous ceremony, avert the displeasure of God from those who never did any thing to expose themselves to it. Thus, before the children of Adam are capable of reflection, Priestcraft lays upon them its yoke, they are put under the authority of its agents, to be moulded to its purposes.

Man grows up the child of custom: he falls in with the principles and maxims which are most prevalent around him, and is guided by the example which is most under his eye.—He overlooks the dictates of eternal truth, and of immutable justice and goodness, though written in indelible characters in the book of nature, and plainly declared in the sacred scriptures. He fears to trust his reason, though he fears not to credit the dogmas of others who are as fallible as himself. Reigning opinions become to him the rule of right and wrong, the standard of good and evil: and as the influence of Priestcraft is every where prevalent, he continues fast bound in its chains.

Man looks to human systems, established laws, and legalized creeds and rituals, as the foundation of justice, the standard of truth, and the rule of action; without inquiring whether or not they be founded upon eternal truth, immutable justice and goodness, or on falsehood, injustice and violence: and as Priestcraft is more or less interwoven with such systems, laws, creeds and rituals, the fetters of Priestcraft are more firmly riveted upon him, and he is brought more entirely under its influence.

Man is troubled in his conscience; the priest professes to be the missionary of heaven, to have peculiar interest with God, and to be the ambassador of the Savior of the world; to the priest he flies for relief; who tells him, if he would be saved, he must believe a particular creed, and conform to a particular ritual: he believes all that the priest tells him, concludes himself orthodox, thinks he is now in a safe state, moves

on in the trammels of superstition, and becomes a zealous e-votee.

Man cannot escape from the influence and dominion of Priestcraft, but by adverting to the principles of eternal truth, of immutable justice and goodness, which are the foundation of all right, the origin of all equitable laws, and the ground of all true religion: nor can he understand those principles but as he freely and fearlessly uses his reason in examining and judging of their import. By the principles of eternal truth, of immutable justice and goodness, as legibly written in the book of nature, and in the sacred scriptures, irrespective of the prejudices of education, of prevailing opinions, of human systems, laws, creeds, and rituals, he must determine what he ought to do, and what to leave undone; or he will remain the slave of Priestcraft and Superstition.

Human systems, rituals, laws and constitutions, cannot make that true which is false, nor that false which is true; nor that which is in the nature of things wrong to be right, nor that which is right to be wrong; nor can they make that which is evil to be good, nor that which is good to be evil; any more than they can make bitter sweet, or sweet bitter. Yet Priestcraft and Superstition have called light darkness, and darkness light, evil good, and good evil; have put bitter for sweet and sweet for bitter; and have had the address to bring multitudes of men to believe them; but, after all, the essential properties of things remain the same; though there is nothing too absurd for those to believe who lay aside the exercise of reason, and build their faith on the dogmas of a priest. Still, however, it ought never to be forgotten, that truth, justice and goodness are what they were, before human systems had any existence, and that they will eternally remain the same, however human systems may change; consequently, that the eternal principles of truth, justice, and goodness must be the invariable rule by which all men should judge and act.

Priestcraft dreads nothing more than that mankind should resort to these principles; and, to prevent it, hath decried the fearless exercise of reason in matters of religion, proscribed

free inquiry, and the impartial examination of subjects; hath brawled out *innovation*, *heresy*, and *sacrilege*, whenever attempts have been made to loosen any of the cords of the temple of Superstition, or to remove any of its props; hath called upon men to venerate whatsoever ancient custom and tradition have sanctioned, and forbidden them to think of being wiser than their forefathers: as if any thing could be either so ancient or so venerable as truth, justice and goodness! and as if the world was forbidden to improve, and successive generations to increase in knowledge.

Calvinism a comfortable Doctrine to the Elect; but injurious to Society.

To the Editors of the Christian Reflector.

GENTLEMEN,

That the Calvinistic doctrine of Election, should be abhorrent to every virtuous feeling in the human breast, is not surprising. Every man who loves justice, reverences the Deity, and who wishes to promote the moral good of mankind, ought to use his utmost endeavours to rid the world of a doctrine whose direct tendency is to demoralize the age, and make men vicious. A doctrine which veils the lovely character of God, and dries up all the springs of kindness in the human heart; no wonder then at the following expressions of Wesley, and the opinion of his Biographer.

"In the words of Wesley," (says Southey) who has stated the case with equal force and truth 'the sum of all is this; one in twenty (suppose) of mankind, are *elected*; nineteen in twenty are *reprobated!* The elect shall be saved, *do what they will;* the reprobate shall be damned, *do what they can.*' This is the doctrine of Calvinism, for which Diabolism would be a better name; and in the worst and bloodiest idolatry, that ever defiled the earth, there is nothing so horrid, so monstrous, so impious as this." *Life of Wesley.*

The Calvinists have risen in arms and, *Manibus Pedibusque*, fallen upon *Southey*. If this be the only charge of misrepresentation against Southey the world will, I think, acquit him. A writer in the "London Christian Instructor" seems prepared with the old fashioned retort—*mentiris impudentissime*. Let the reader peruse the following extracts from a book, which in my younger days, formed a kind of text book to the Calvinist Ministers, and say whether it be not pure and unadulterated Calvinism which is contained in the above quotation.

"There are *some*, a *certain remnant*, that shall be saved; and this by virtue of *election*. This is clearly implied in those noted and compendious sentences 'vessels of mercy, afore prepared unto glory,' they are said to be *chosen* vessels, and vessels of *mercy*, as those that are left, vessels of *wrath*, and sons of perdition."

"*Election is absolute*. In this are two things of great import, *irrevocableness* and *independency*. The decree is irrevocable on God's part, and independent as to human performances; the Lord will not go back from his purposes to save his people; nor shall their own unworthiness or averseness make *void*, or *hinder* his most gracious intendment."

"It was requisite that Election should be absolute, because of the absoluteness of God's decree concerning the death of his Son, unto which he was fore-ordained *unrepealably*; and all that were saved before he suffered, were saved on the credit of that decree." "If it be a thing below the prudence of *men*, to lay down the price without receiving the purchase, then surely the wisdom of God *could not* determine the death of his Son for men's salvation, and yet leave the salvation of those very men at an *uncertainty*; which it must have been, if their election were not *absolute*."

"Election is *personal* and from *Eternity*. It was not the whole lump of mankind, that was the object of Election; neither was Election a decree to Elect such as should happen to be *thus* and *thus* qualified; but certain determinate persons were chosen by *name*, or singled out from among the rest, and ordained to eternal life. Our Savior styles them 'the men that were given him out of the world;' and they were given him by *name*, as well as by number, and by those names he knows them." *Elisha Coles on God's Sovereignty.*

The above extracts show in other words that one out of twenty is Elected and shall be saved irrespective of any thing he "*may do*," and the other point is as clear as any demonstration in Euclid that the rest are not elected and will not be saved "*do what they can*." What will then become of them? why, the pious Calvinist says, they shall be *damned eternally*.

The "*not be saved*" is an expression of the same meaning though of a softer sound, and used by those who think it too vulgar,

"To mention Hell to ears polite."

Yours, PHILALETHES.

QUESTION.

Tyro would be obliged by being informed how it is that we read in the books of Moses, respecting the reign of Kings, when no King had then ever reigned in Israel? See Gen. xxxvi. 3.

ADVANTAGES OF UNITARIANISM,

In Answer to Solon's Query;

(Continued from page 224.)

We have seen some of the advantages which are derived from the views of God and his government, afforded by Unitarianism. Those which relate to ourselves, our nature, our condition in this stage of our being, our prospects of futurity, and our final destination are alike cheering and encouraging.

Man is the creature of God, formed by his hand; he is the creature of divine power and the object of everlasting love. He is not abandoned by his Maker as soon as he enters into life; nor is he regarded by him as the object of his wrath and curse, and on account of the sin of the first father of our race "made subject to death, with all miseries, spiritual, temporal, and eternal." Man has life given him, not only as a blessing in itself, but intended as the foundation of bliss and happiness in a future world. Although he is born frail, and liable to affliction and trouble, he is as free from moral stain and guilt as was Adam the first moment of his creation. The afflictions and trials which assail him in this stage of his existence are no indications of the divine displeasure, nor of man's being a sinner by nature. Man is a creature to be acted on by motives, he is not impelled to sin by a principle within him, nor is he left to the sway of an Almighty malevolent being; a being, however, who has no existence but in the visionary reveries of a vain imagination. To be virtuous, he feels is to be happy; and crime is always sooner or later followed by pain. Hence the inducement to practise the one and avoid the other. The world is his Father's world, and he is assured that the being who has placed him here, will conduct all things to the best issue, by plans of his own infinite wisdom; and even those circumstances which have been the most painful will, in the end prove the most beneficial. "Our light afflictions which are but for a moment, work for us a far more, exceeding, and eternal weight of glory."

When the Unitarian Christian looks forward to the grave it is viewed by him as the place of his destined abode for a period known to no one but God. And although this period may sometimes by him be contemplated as long; yet he will be unconscious of its duration. The hour his Father shall call him to the enjoyment of that inheritance to which he is destined will appear to him to be the next in succession to that in which he closed his eyes upon the objects of this lower world. To him none of that anxiety attaches, which belongs to those who suppose the *one half* of man dies, and the *other half* lives in some unknown region, foreign and alien to man. No; to

our Orthodox Brethren, whose doctrine destroys the foundation of a future life, rendering the doctrine of a resurrection unnecessary, he leaves this incomprehensible and unscriptural notion. He is led to triumph over death, and to rejoice in a resurrection from the tomb; a resurrection assured by and founded on the resurrection of Jesus his elder Brother, who is the first born from the dead, that he might also be the first fruits of them that slept. These are some of the views which Unitarianism gives respecting man, as relating to life, death and the tomb. Let *Solon* compare them with the views afforded by the reputedly Orthodox system, and judge accordingly—Say what that system teaches respecting man in the first rudiments of his existence? Why, that those rudiments commence in Sin, and are shapen in Iniquity.—That God, who formed man in the womb, moulded him in sin and fashioned him in iniquity; and made the very essence of his nature a spring of pollution, a power impelling to sin, and that to do evil is natural to man. If *Solon* doubts this fact let him read John Calvin's Institutes; The Catechism and Confession of Faith, by the Assembly of Divines; Mr. Wilberforce's Book on Vital Christianity; Boston's Four-fold State; and indeed any or all the Calvinistic writings, and then let him repeat his Question, "What advantages hath Unitarianism over other systems?" Much; I answer—If it only set the mind to rest on *this subject*—If it only consoled the bosom of a fond mother, lamenting the death of a lovely infant; who torn by the horrible idea which a false religion has produced, fears, that, perhaps, the son of her womb, the darling of her heart, the being she fondled at her breast, is now doomed to unutterable and eternal woe, for the Sin of Adam, for his Birth Sin. No, no; thou virtuous, pious mother! cast away the fears which superstition has engendered, commit the once living, the lovely babe to its bed of earth; the wise, the good, the benevolent, the just God, will give it an existence hereafter, suited to its nature, and compatible with its innocence. Thou shalt receive it again in a happier state, and under circumstances of higher delight and pleasure. God is thy Father, and the Friend of thee and of thy children, mourn not then without hope; nor any more let the character of God be degraded by the unjust assertion, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

In the next number I shall finish what I have to say on this subject, and in the mean time recommend "*Solon*," to weigh and consider the matter.

THEOPHILUS.

(To be concluded in our next.)

AN EPITAPH ON BIGOTRY,

Translated from the Latin, of

MR. JOHN REYNOLDS.

(From Dr. Watts' Miscellaneous Thoughts.)

HERE lies (and may it here for ever lie)
The carcase of dead piety,
Shadow of grace, substantial sin,
Religion's mask and gaudy dress,
The form and foe of holiness,
The image and the plague of zeal divine.
Its dwelling was the church; in double shape,
Half was a murdering wolf, and half a mimic ape.

A monster horrid to the sight,
Hideous, deform'd, and void of light;
'Twas born at *Rome*,
'Twas nurs'd at home,
In the dark cloisters of the Vatican;
Its lungs inspir'd with heaving lies,
Its bulk well fatten'd to prodigious size
With gun-powder and blood of man.

Ancient inhabitant of *Spain*,
And long in *France* a welcome guest;
Over the continent and main,
Over the old world and the new,
Mankind and money to pursue,
On dragon's wings the harpy flew,
And gave its feet no rest.

All languages the fury spake,
And did of either sex partake:
Flaming enlightener of the mind,
And headlong leader of the blind,
Oft has it dragg'd the doubtful tongue to speak,
While the pain'd conscience left the truth behind.

By gibbet, sword, and fire,
It made whole tribes of men expire;
And to the skies their groaning ghosts it hurl'd,
A swift converter of the world.
Dextrous in all the arts of blood;
Skill'd to contrive or counterfeit
Mysterious mischief, plots of state,
Those murd'rous engines to destroy the good.

The Muse here tiring, begs the Reader's leave to release herself from the bonds and labours of rhyme and metre, by a mere imitation of the next thirty lines in prose.

Under the name and habit of the church,
Under the countenance and clothing of a sheep,
It became the most savage and rampant
Plunderer and waster of human society,
Made fearful inroads on all civil commerce,
And left religious liberty expiring.

A warrior well furnish'd
With all arts politic and polite,
With the knotty embarrassments of criticism,
The hampering chains and subtilties of logic
And the javelins of pen and tongue.
With the roaring ordnance of councils and canons,
And all the artillery of the schools and gown.

Fury, hatred, and mischief,
Love of this world, pride, and disdain,
With perjuries, falsehoods, and pious frauds,
And raging party zeal,
Were its necessary and everlasting attendants.
High encomiums and endless applause
Of guides infallible, and faith implicit,
Of hereditary and divine right,
Of unlimited power and passive obedience
To tyrant priests and kings,

With the immortal praise and merit
Of stupid ignorance, and blind submission,
Were heralds to prepare its way.

Trifles, and tricks, and solemn fooleries,
Legends and silly tales,
Old almanacks, and mouldy musty relics,
Sweepings of ancient tombs,
Vows, pilgrimages, charms and consecrations,
Rites obselete, and novel ceremonies
Both decent and indecent,
Monkish vows, and superstitious austerities,
With words of sacerdotal absolution,
And sacerdotal vengeance,
Squibs, crackers, excommunications, curses,
Roaring bulls, and vain thunders,
Mixt up with priestly choler, bitter and black,
Were its delicious food.

[*Now Metre and Rhyme proceed.*]

A purple prelate, chosen to preside
Over the whole *Ignatian* drove,
And all the clergy tribes beside,
All but the sacred few that mix their zeal with love.
In every different sect 'twas known,
It made the cassock and the cowl its own,
Now stalk'd in formal cloak, now flutter'd in the gown.

At what dark hour soe'er
The curst divan at *Rome* were met,
Catholic faith to propagate,
This monster fill'd the chair.
The conclave drest in bonnets red,
With three-crown'd tyrant at their head,
Made it their privy counsellor.
The inquisition-court (a bloody crew,
Artful to set the solemn trap
That lets no heretic escape)
Owns it her president and founder too.

Oft as the church in East or Western lands
Rising against herself in arms,
In her own blood embru'd her hands;
This chief led on the unnatural war,
Or did the bloody standards bear,
Or sound the fierce alarms;
Victorious still. (And what can more be said
Of all the living warriors, or the heroes dead?)

Britain, a land well stor'd with every good,
That nature, law, religion gives;
A land where sacred freedom thrives;
Blest isle! if her own weal she understood!
Her sons, immur'd with guardian ocean, sleep,
And castles floating on the deep,
Fenc'd from all foreign foes, O shame! O sin!
Her sons had let this baleful mischief in;
This hellish fury, who with flattering breath
Did first divide, and then devour,
And made wild waste where'er she spread her power,
Behold she meets her fatal hour,
And lies enchain'd in death.

Shout at the grave, O traveller;
Triumphant joys that reach the skies
Are here the justest obsequies:
Shout thrice; then flee afar
These pois'nous steams and stenches of the sepulchre;
Go, turn thy face to Heaven, and pray,
That such a hateful monster never may
Obtain a resurrection-day.

TO CORRESPONDENTS.

X is received. Alpheus in our next. With the next Number, which will complete the Volume, we shall publish a Title-page, Index, &c.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

†‡ Letter Box in the Door.

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F. B. WRIGHT, PRINTER.

The Christian Reflector,

AND THEOLOGICAL INQUIRER.

"I speak as unto wise men; judge ye what I say." PAUL.

No. 16. LIVERPOOL, DECEMBER 1st, 1820. *Price* 3*d.*

To the Editors of the Christian Reflector.

GENTLEMEN,

I have been often surprised, that our orthodox brethren, who assert the doctrine of the plenary inspiration of the sacred writings, seem to be insensible of the tendency which their doctrines of the Trinity, Deity of Jesus, &c. have to bring the Scriptures into contempt. Admitting the lowest degree of inspiration necessary, we should look for consistency at least, and for common sense from faithful men if uninspired; but orthodovy robs the sacred penmen even of common sense, and makes them write a jargon, quite unintelligible and inapplicable to any useful purpose. Indeed, orthodox commentaries are little less than *a Burlesque* on the Scriptures, under the pretence of explaining them. In proof of this assertion let the reader carefully attend to the following Quotations from Dr. Whitby's *Last Thoughts,* pp. 51—59.—1727.

"1. When St. Matthew saith, that at the baptism of our Saviour, the "Holy Ghost descended upon him in the shape of a dove; and a voice was heard from heaven, saying, This is my beloved Son in whom I am well pleased;" these words according to this doctrine, must signify, that the supreme God descended upon the supreme God, and the voice of the supreme God said from heaven, This is the supreme God in whom I the same supreme God am well pleased.

2. When it is often said, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me," Matt. x. 40. Luke x. 16. John xiii. 20. the meaning of these words must be this; He that receiveth you, receiveth the supreme God; and he that receiveth the supreme God, receiveth him that sent the supreme God: so that the supreme God must both send, and be sent by himself.

3. "My doctrine is not mine, but his that sent me,

John vii. 16. That is, according to this exposition; my doctrine is not the doctrine of the supreme God, but it is the doctrine of the supreme God that sent me. And,

4. When it is said, "Whosoever receiveth me, receiveth not me, but him that sent me," Mark ix. 37. and John xii. 44. "He that believeth on me, believeth not on me, but on him that sent me," the meaning must be this; He that receiveth the supreme God, receiveth not the supreme God, but the supreme God that sent him. And he that believeth on me the supreme God, believeth not on me the supreme God, but on the supreme God that sent me.

5. John xi 41, 42. Our Lord saith, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me;" that is, I thank thee, O supreme God, that thou hast heard me the supreme God, and I knew that thou the supreme God, hearest me the same supreme God always: But this I said, that they might know that thou, the supreme God, hast sent me the same supreme God.

6. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the spirit of truth," John xiv. 16. that is, I the supreme God, will pray the supreme God, and he shall send you the supreme God.

7. Chap. xv. 26. "But when the Comforter is come," saith Christ, "whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." Where we have, first, I, the Father, and He, that is, three Persons of the same numerical essence, one of which is sent, by the same supreme God, from the same supreme God, and is ὁ παράκλητος, one who is an advocate with the same supreme God.

8. Christ, in his prayer to the Father, saith, "this is life eternal to know thee the only true God, and Jesus Christ whom thou, [the only true God,] hast sent," John xvii. 3. which according to this exposition, makes the only true God to send the same only true God with himself.

9. When St. Paul saith, "to the only wise God be glory through Jesus Christ our Lord," Rom. xvi. 27. the meaning must be this; to the only wise God be glory through the same only wise God.

10. 1 Cor. xv. 24, &c. we have these words, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority, and power." "And when all things shall be subdued unto him, then shall the Son also be subject to him that put all things under him, that God may be all in all." Where we are plainly taught to put a clear and full distinction betwixt that God who is the Father, and him who is here stiled the Son. For,

1. He, that is, That Son, who is here said to reign, and have a kingdom, is said to *deliver up his kingdom*, at the close of the world, *to the Father*. 2. God the Father, or Jehovah, is he that is said to put all things under his feet. Whence the apostle saith, that he must reign till he, that is, God, hath put all enemies under his feet. 3. The Apostle adds, that when it is said, that he hath put all things under him, it is manifest that he, that is, God, is excepted, which did put all things under him. 4. He farther saith, that when all things are put under him by God, then shall the Son himself "be subject to him, that did put all things under him." And *Lastly*, He adds, that this is to be done, *that God*, (even the Father, to whom he is to deliver up this kingdom,) *may be all in all*.

Now it is the highest absurdity to say that both these Persons, this Father, and this Son, have both one, and the same numerical essence; this being in effect to say,

1. That this Son must deliver up this kingdom from, and to himself. 2. That he must sit at his own right hand, and that this Lord must say unto himself, Sit thou on my right hand. 3. That the one supreme God must be excepted from the one supreme God. 4. That he must be subject to himself. And, 5. That all this must be done, that God the Father may be all in all. All which seem palpable absurdities and contradictions,

Rev. i. 1. "The Revelation of Jesus Christ, which God gave unto him," that is, the Revelation of the one supreme God, which the one supreme God gave unto him. See also, *v.* 5. and chap. iii. 12. "Him that overcometh will I make a pillar in the temple of my God; and I will write upon him the name of my God;" that is, Him that overcometh, I the one supreme God, will make a pillar in the house of me, the same God, and will write upon him the name of me the same God. And *v.* 21. "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am sit down with my Father in his throne." Now surely the same supreme God must have the same throne with him who is the same supreme God: unless it can be said, that the same essence has one throne; and the Person of the same essence has another.

This will be still more evident from a reflection upon the third Person of the sacred Trinity, who, according to this doctrine, is of the same individual essence with God the Father and the Son. For as hence it necessarily follows, that the Spirit of God, is the same with the God of God; and to receive this Spirit, is to receive that God who gives the Spirit; so it is manifestly inconsistent with many passages of the Holy Scripture which speak of him. For instance, *First*, our Saviour saith, John xvi. 13. "When the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me; for he shall receive of mine, and shew it unto you." Now it is self-evident, that the supreme God must speak of, and from himself, and not what he heareth from another: and that he can take nothing from another to shew to us."

The pseudo-orthodox are constantly railing against the Unitarians, and representing them as men who disregard the Scriptures—who make light of the Scriptures—who twist and turn the Scriptures to make them speak any thing they please, and their hearers, good simple souls, who dare not be wiser than their teachers, really believe them. I have known some of these persons who have caught the infection from the keep-

ers of their consciences, to be so ignorant of the letter of Scripture, when they have been referred to particular texts, as to deny there were any such passages in the Bible; and very often to quote sentences from Scripture with some addition to the words, such, for instance, as the following, "God, [out of Christ,] is a consuming fire."

After the exposure which Dr. Whitby has made of the Orthodox system in relation to the injury it is calculated to effect on the minds of many, respecting the scriptures, let the Orthodox honestly say, Who has the greatest reverence for the scriptures, he who endeavors to understand them himself, and lead others to a rational understanding of them, or he who wraps them in the mysterious web of a religious system, and (virtually) holds up the writers of them as men who wrote contradictions for truth, and absurdity for revelation? Let the least in the Christian Church be judge in this matter.

Yours, ALPHEUS

The Authenticity of the Five Books of Moses Vindicated.
(From Dr. Herbert Marsh.)

"It is an undeniable fact, that Hebrew ceased to be the living language of the Jews during the Babylonish captivity, and that the Jewish productions after that period were in general either Chaldee, or Greek. The Jews of Palestine, some ages before the appearance of our Saviour, were unable to comprehend the Hebrew original, without the assistance of a Chaldee paraphrase: and it was necessary to undertake a Greek translation, because that language alone was known to the Jews of Alexandria. It necessarily follows therefore, that every book, which is written in pure Hebrew, was composed either before, or about the time of the Babylonish Captivity. This being admitted, we may advance a step further, and contend, that the period, which elapsed between the composition of the most ancient and the most modern book of the Old Testament was very considerable; or, in other words, that the most ancient books of the Old Testament were written a length

of ages prior to the Babylonish captivity. No language continues during many centuries in the same state of cultivation, and the Hebrew, like other tongues, passed through the several stages of infancy, youth, manhood, and old age. If, therefore, on comparison, the several parts of the Hebrew Bible are found to differ not only in regard to style, but also in regard to character and cultivation of language; if the one discovers the golden, another the silver, a third the brazen, the fourth the iron age, we have strong internal marks of their having been composed at different and distant periods. No classical scholar, independently of the Grecian history, would believe that the poems ascribed to Homer were written in the age of Demosthenes, the orations of Demosthenes in the time of Origen, or the commentaries of Origen in the days of Lascaris and Chrysoloras. For the very same reason it is certain that the five books, which are ascribed to Moses, were not written in the time of David, the psalms of David in the age of Isaiah, nor the prophecies of Isaiah in the time of Malachi. But it appears from what has been said above, in regard to the extinction of the Hebrew language that the book of Malachi could not have been written much later than the Babylonish captivity; before that period therefore were written the prophecies of Isaiah, still earlier the psalms of David, and much earlier than these the books, which are ascribed to Moses.

"There is no presumption therefore whatsoever, à priori, that Moses was not the author, or compiler of the Pentateuch. Further, it contains a system of ceremonial and moral laws, which, unless we reject the authority of all history, were observed by the Israelites from the time of their departure out of Egypt, till their dispersion at the taking of Jerusalem. These *laws* therefore are as ancient, as the conquest of Palestine. It is also an undeniable historical fact, that the Jews in every age believed their ancestors had received them from the hands of Moses, and that these laws were the basis of their political and religious institutions, as long as they continued to be a people. We are reduced therefore to this dilemma, to acknowledge, either that these laws were actually delivered by Moses, or

that a whole nation, during fifteen hundred years, groaned under the weight of an imposture, without once detecting, or even suspecting the fraud.

" Every book of the Old Testament implies the previous existence of the Pentateuch: in many of them it is expressly mentioned, allusion is made to it in some, and it is quoted in others. These contain a series of external evidence in its favour, which is hardly to be confuted; and when the several links of this argument are put together, they will form a chain, which it would require more than ordinary abilities to break. In the first place, no one will deny that the Pentateuch existed in the time of Christ and his Apostles, for they not only mention it, but quote it. 'This we admit,' reply the advocates for the hypothesis which it is the object of this discourse to confute, 'but you cannot therefore conclude that Moses was the author, for there is reason to believe, that it was composed by Ezra.' Now unfortunately for men of this persuasion, Ezra himself is evidence against them; for, instead of assuming to himself the honour, which they so liberally confer on him, he expressly ascribes the book of the law to Moses: 'and they set the priests in their divisions, and the Levites in their courses, for the service of God, which is in Jerusalem, as it is written in *the book of Moses.*' Secondly, the Pentateuch existed not only before the time of Ezra, but before the division of the kingdoms of Israel and Judah. For it was not only accepted as genuine by the Samaritans, as well as by the Jews, but was equally in both nations the basis of their civil and religious institutions. It must have been written therefore before the division of the kingdoms had taken place: for if it had been forged in a later age among the Jews, the perpetual enmity, subsisting between the two nations, would have utterly prevented its being adopted by the Samaritans: and had it been a spurious production of the Samaritans, it would never have been received among the Jews. There remains therefore only one resource to those, who contend that Moses was not the author, namely, that it was written in the period, which elapsed between the age of Joshua, and that of Solomon. But the whole

Jewish History, from the time of their settlement in Canaan to the building of the temple in Jerusalem, presupposes that the book of the law was written by Moses. It is described as such in the Chronicles, the Kings, and especially in Joshua; in which last book in particular there is a passage which sufficiently proves that the Pentateuch, or as the Jews termed it, the Book of the Law, existed in the time of Joshua, 'Only be thou strong, and very courageous, that thou mayest observe to do all according to the law, which Moses my servant commanded thee,—this *book of the law* shall not depart out of thy mouth.*'

"To the foregoing demonstration perhaps the following objection will be made, 'We will admit the force of your arguments, and grant that Moses actually wrote a work called the Book of the Law: but how can we be certain, that it was the very work, which is now current under his name? And unless you can show this to be at least probable, your whole evidence is of no value.' To illustrate the force or weakness of this objection, let us apply it to some ancient Greek author, and see whether a classical scholar, would allow it to be of weight. 'It is true that the Greek writers speak of Homer, as an ancient and celebrated poet; it is true also that they have quoted from the works, which they ascribed to him, various passages that we find at present in the Iliad and Odyssey: yet still there is a possibility that the poems, which were written by Homer, and those which we call the Iliad and Odyssey were totally distinct productions.' Now an advocate for Greek literature would reply to this objection, not with a serious answer, but with a smile of contempt; and he would think it beneath his dignity to silence an opponent, who appeared to be deaf to the clearest conviction. But still more may be said in defence of Moses, than in defence of Homer; for the writings of the latter were not deposited in any temple, or sacred archive, in order to secure them from the devastations of time, whereas the copy of the book of the law, as written by Moses, was intrusted to the priests and the elders, preserved in the ark of the covenant, and read to the people every seventh year. (See Deut. xxxi. 9—11. 24—26.)"

GENUINE ORTHODOX ILLIBERALITY.

The Cyclopedia by the Rev Dr. *Abraham Rees*, is now completed. This work, which will be a lasting monument of his learning, talents, industry, and liberality; has, it is said, excited the spleen of a certain Doctor in Divinity, a true son of the true Church, highly beneficed, and doubtless, highly gifted. This Reverend Divine, who had subscribed to this Publication for years, and consulted it on all occasions as an authority, at length heard that the Editor was a *Dissenter* and a *Unitarian*, and being alarmed at the intelligence, piously resolved to rid his Library of such a *pernicious* work. He consulted his Bookseller, from whom he learnt that in disposing of it he must suffer considerable loss; yet he determined to get rid of it declaring that such a work could not possibly remain in his Library now he knew who was the writer. This Doctor would make an excellent President of an Inquisition on heretical Books; yet we think he has done but half his duty; to prevent others, and perhaps some of his own flock from being corrupted by the sentiments of the Cyclopedia he ought to have committed it to the flames, or have done as his Brethren did in the days of the Puritans with the works of Dissenters; got new title pages printed, with the name of some Orthodox Doctor inserted as the Author. Alas! alas! it is to be feared, that the children of this world, in that age, were wiser than the children of light are in the present generation.

X.

REPLY TO TYRO.

To the Editors of the Christian Reflector.

GENTLEMEN,

In reply to your correspondent *Tyro* (page 284) I beg leave to observe, that it is admitted by men of all parties among Christians, that the sacred writings have been interpolated, that is, words and sentences have been inserted since the time of the original writer. These interpolations are in some instances of a nature to give a quite contrary meaning to that which the writer intended. And such has been the inattention of men, acting as the instructors of others, that the most weighty and important doctrines have been built upon passages of scripture which were never penned by the writers of the Scriptures. But not intending to enlarge on this subject generally, I beg to submit the following observations of

Dr. Prideaux to the consideration of *Tyro*. (Connexions, vol. i. p. 342, &c. 8th Edit. London, 1720.)

"Ezra, in his Edition of the Scriptures, added what appeared necessary for the illustrating, connecting or compleating them; of this sort we may reckon the last Chapter of Deuteronomy, which giving an account of the death and burial of Moses, and of the succession of Joshua after him, it could not be written by Moses himself, who undoubtedly was the Penman of all the rest of that Book. It seems most probable, that it was added by Ezra at this time. And such also may we reckon the several interpolations, which occur in many places of the Holy Scriptures. For that there are such Interpolations is undeniable, there being many passages through the whole sacred writ, which create difficulties, that can never be solved without the allowing of them. As for instance, Gen. xii. 6. It is remarked on Abraham's coming into the Land of Canaan, that "the Canaanites were then in the Land," which is not likely to have been said, till after the time of Moses, when the Canaanites being extirpated by Joshua were then no more in the Land. And Gen, xxii. 14. we read, "As it is said, to this day, in the Mount of the Lord it shall be seen." But Mount Moriah (which is the Mount there spoken of) was not called the Mount of the Lord till the temple was built on it, many hundred years after. And this being here spoken of it as a proverbial saying, that obtained among the Israelites in after-ages, the whole style of the text doth manifestly point at a time after Moses, when they were in possession of the Land in which this mountain stood. And therefore both these particulars prove the words cited to have been an interpolation. Gen. xxxvi. 3. It is written, "And these are the Kings that reigned in the Land of Edom, before there reigned any King over the Land of Israel." Which could not have been said, till after there had been a King in Israel, and therefore they cannot be Moses's words, but must have been interpolated afterwards. Exod. xvi. 35. the words of the Text are: "And the Children of Israel did eat Manna forty years, till they came to a Land inhabited." "They did eat Manna, till they came unto the borders of the Land of Canaan." But Moses was dead before the Manna ceased, and therefore these cannot be his words, but must have been inserted afterwards. Deut. ii. 12. it is said, "The Horims also dwelt in Seir before time, but the Children of Esau succeeded them, when they had destroyed them before them, and dwelt in their stead, as Israel did unto the Land of his possession, which the Lord gave unto them." Which could not have been written by Moses, Israel having not till after his death entered into the Land of his possession, which the Lord gave unto them. Deut. iii. 11. it is said, "Only Og King of Bashan remained of the remnant of Giants;

behold his bedstead was a bedstead of iron. Is it not in Rabbah of the Children of Ammon?" The whole style and strain of which Text, especially that of the last clause of it, plainly speaks it to have been written a long while after that King was slain. And therefore it could not be written by Moses, who died within five months after. In the same chapter, ver 14. it is said, "Jair the son of Manasseh took all the country of Argob under the coasts of Geshuri and Maacathi, and called them after his own name Bashan-Havoth-Jair unto this day." Where the phrase, "unto this day," speaks a much greater distance of time after the Fact related, than those few months, in which Moses survived after that conquest; and therefore what is there written must have been inserted by some other hand, than that of Moses, long after his death. And in the Book of Proverbs (which was certainly King Solomon's) in the beginning of the 25th chapter it is written, "These are the Proverbs of Solomon, which the men of Hezekiah King of Judah copied out." Which must certainly have been added many ages after Solomon. For Hezekiah was of the twelfth generation in descent from him. Many more instances of such interpolated passages might be given. For throughout the whole Scripture they have been frequently cast in by way of Parenthesis, where they have appeared necessary for the explaining, connecting, or illustrating the Text, or the supplying what was wanting in it. But those already mentioned are sufficient to prove the thing. Of which interpolations undoubtedly Ezra was the Author, in all the books which passed his examination, and Simon the Just in all the rest, which were added afterwards. For they all seem to refer to those later times."

From the above it will I trust appear plain to *Tyro*, that, although we read in our copies of the Bible *Gen. xxxvi.* 3. of *Kings that reigned, &c.* yet Moses never wrote of them.—The same may be said of the names of Places, which names did not exist at the time when Moses wrote. If men would read the Scriptures with the same care and attention that they use in reading other books, and take reason and common sense as their interpreters; there would be fewer mistakes made by men of plain understandings, and fewer absurd doctrines built upon them by the learned.

I am, Gentlemen, your well-wisher,

PHILOLOGOS.

Of the meaning of the word HEAVEN *in the Scriptures.*

The original words in Scripture that are translated by the term *heaven* in English, are, in Hebrew שמים, in Chaldee שמיא, and in Greek Ουρανος. The Chaldee word occurs only

in Daniel, from the fourth verse of the second chapter to the end of the seventh chapter, and in the eleventh verse of the tenth chapter of Jeremiah. With these exceptions, it is the Hebrew term that is rendered *heaven*, *air*, and *sky*, in the Old Testament, and Ουρανος in the New Testament. The particular meaning must generally be determined by the context.

1. Heaven denotes the air or atmosphere in which are the clouds. Gen. i. 26, 28, 30; ii. 19, 20; vi. 7. The fowls of the air. Comp. vii. 13. vii. 3. Of the fowl of the air by sevens. 11. The windows of heaven were opened. 23. The fowl of the heaven were destroyed. Deut. xi 11. The land thou goest to possess drinketh water of the rain of heaven. 1 Kings xviii. 45. The heaven was black with clouds and wind. Ps cxlvii 8. Sing unto Jehovah, who covereth the heavens with clouds, who prepareth rain for the earth. cxlviii. 4. Praise him, ye waters that be above the heavens. Luke xvii. 24. As the lightning which lighteneth out of the one part under heaven, shineth to the other part under heaven. Comp. Matt. xxiv. 27. There are about two hundred texts in which the word heaven is used in this sense.

2. Heaven means the expanse beyond the atmosphere, in which are the sun, the moon, and stars: Gen. xv. 5. Look toward heaven, and tell the stars. Exod. xx. 4; Deut. v. 8. Thou shalt not make any likeness of any thing in heaven above, or in the earth. Comp. Deut. iv. 17, 19. Job. xxvi. 13. By his spirit he hath garnished the heavens. Comp. Ps. xxxiii. 6. Ps. viii. 3. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained. The word is used nearly fifty times in this sense.

3. It signifies the atmosphere, and the whole visible universe beyond it. Gen. i. 1. In the beginning God created the heaven and the earth. Deut. x. 14. The heaven, and the heaven of heavens, is Jehovah's thy God; the earth also. Prov. iii. 19. By understanding hath he established the heavens. Isa. xliv. 24. Jehovah who stretched out the heavens alone. Rev. x. 6. The angel sware by him who created heaven, and the things which are therein. The word is used in this sense more than sixty times.

4. Heaven denotes the supposed residence of God and of angels, beyond the visible expanse. Deut. iv. 39. Jehovah is God in heaven above, and upon the earth beneath. 1 Kings viii. 30. Hear thou in heaven, thy dwelling-place. Ps. lxxxix. 6. Who in the heaven can be compared unto the Lord? cxv. 3. Our God is in the heavens. Isa lxiii. 15. Look down from heaven, the habitation of thy holiness and glory. Matt. xxii. 9. One is your Father who is in heaven. Colos. iv. 1. Knowing that ye also have a master in heaven. In this sense the word is used about ninety times.

5. Heaven signifies a cloud and fire on mount Sinai. Exodus xx. 22. Jehovah said, I have talked with you from heaven. Comp. xix. 18, 19, 20; xx. 1; Ps. cxliv. 5; xviii. 9. See also Neh. ix. 13. and Habak iii. 3. Comp. Deut. xxxiii. 2.

6. Heaven signifies God. Gen. xxi. 17. The angel, or messenger, of God called to Hagar out of heaven, (that is, from God,) and said, God hath heard the voice of the lad, &c. 1 Sam. v. 12. And the cries of the city (Ekron) came up to heaven, (i. e. to God.) 2 Chron. xxxii. 20. Isaiah prayed, and cried to heaven, (i. e. to God.) Luke xx. 4. The baptism of John, was it from heaven (from God) or of men? The word is used more than fifty times in this sense.

7. Heaven denotes the inhabitants of heaven, or a personification of the firmament. Deut. iv 26; xxx. 19; xxxi. 28. I call heaven and earth to witness against you this day. See Hosea ii. 21. xxxii. 1. Give ear, O heavens, and hear, O earth. Comp. Ps. xcvii. 8. Ps. xcvi. 11. Let the heavens rejoice, and the earth be glad. Isa. xliv. 23. Sing, O ye heavens, for Jehovah hath done it; shout, ye lower parts of the earth, &c. In this sense the word is used about twenty times.

8. The terms, heaven, under heaven, end of heaven, signify a nation, or the earth. Gen. vi. 17. A flood to destroy all flesh from under heaven, and every thing on the earth. Parallel phrases. vii. 19. The high hills under the whole heaven were covered. Deut. iv. 32. Ask from the one side of heaven unto the other: *that is, from one end of the earth to the other.* Comp. ver. 33, 34; also Jer. xlix. 36; Deut. xxviii. 64. Job. xxviii. 24. He looketh to the ends of the earth; and seeth under the whole heaven. Comp. Prov. xv. 3. The word occurs with this meaning about fifty times.

9. Heaven denotes the nation of Israel. Dan. viii. 10. 11. A little horn waxed great, even to the host of heaven, (the Jewish rulers.) Yea, he magnified himself even to the prince of the host, (the king of the Jewish nation.) Matt xxviii. 18. All power is given unto me in heaven and on earth. *Ουρανω και επι γης.* Heaven and earth are used to signify both Jews and Gentiles, which comprehend all mankind: see Ephes. i. 3, 9, 10; ii. 11 to 22; iii. 3 to 9, 14, 15; Philip. ii. 10; Col. i. 13, 20, 23.

10. God of heaven, meaning God of the Hebrews. The title "maker of the heaven and of the earth, and God of heaven," distinguished Jehovah, the God of the Hebrews, from the Idols of the Heathens. "Our God made the heavens." Jonah i. 9. Jonah being asked by the persons who were in the ship with him, of what people art thou? he said, I am an Hebrew; and I fear Jehovah, the God of heaven, who hath made the sea and land. Ezra i. 2; 2 Chron. xxvi. 23. Thus saith Cyrus, all the kingdoms of the earth hath Je-

hovah, God of heaven, (of the Jews,) given me. vii. 23. Whatever is commanded by the God of heaven, let it be done for the house of the God of heaven. In this sense it occurs about thirty times.

11. Heaven, and heaven opened, a sound, voice, or light, from heaven, &c. express extraordinary divine communications. Ezek. i. 1. As I was by the river Chebar, the heavens were opened, and I saw visions of God. Here, *heaven being opened*, and *seeing visions of God*, are parallel phrases. Comp. Acts x. 11; xi. 5. Acts ii. 2. Suddenly there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting. Comp. 1 Kings xix. 9, 11, 12, 13; Ezek. i. 4. Acts xi. 5. Peter said, in a trance I saw a vision, somewhat descending like a great sheet, let down from heaven by the four ends.

12. New heavens, and kingdom of heaven, signify the spiritual kingdom of the Messiah on earth, or the dispensation of the Gospel. Dan. ii. 44; vii. 13, 14; Luke xvii. 21. Matt. iii. 2. John preached, saying, repent ye, for the kingdom of heaven draweth near. x. 7. Preach, saying, the kingdom of heaven draweth near. xiii. 11. Unto you it is given to know the mysteries of the kingdom of heaven.

13. Heaven, names written in heaven, mean the Christian church, and Christians on earth. Luke x. 20. Rejoice that your names are written in heaven; that is, enrolled in the list of the subjects of the kingdom of heaven, or God, upon earth. Comp. ver. 21; Ephes. ii. 19, 20; Heb. xii. 22, 23. Heb. xii. 23. The general assembly and congregation of the first-born, that are enrolled in heaven. Comp. v. 18—27; Ephes. ii. 19, 20; 2 Pet. ii. 9, 10.

14. Heaven, and kingdom of heaven, and new heaven, denote the kingdom of the Messiah and of God, in the future state. Matt. v. 10. Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Comp. Mark x. 29, 30; Luke xviii. 29, 30. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.

15. Heaven, joined with expressions relating to the natural world, figuratively denotes changes in the political, ecclesiastical, and moral world. Isa. xiii. 9, 10. The day of the Lord cometh with fierce anger; for the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. Heb. xii. 26. Yet once more I shake not the earth only, (the Gentile world) but heaven also, (the Jewish nation.) See ver. 27, 28, and Hag. ii. 6. 21, 22.

16. Days of heaven, till heaven and earth pass away, till the heavens be no more, &c. denote duration for several ages,

or to the consummation. Deut. xi. 21. That your days may be multiplied, and the days of your children, in the land which Jehovah sware to your fathers, as the days of heaven. Comp. Isa. lxvi. 22; Jer. xxxi. 35—37; Ps. lxxii. 5, 7; lxxxix. 29, 36, 37. Matt. v. 18. Til heaven and earth pass away, one jot or one tittle shall by no means pass away from the law, till all be accomplished.

17 Heaven means an eminent degree of any thing to which this term is applied. 1. *Great Height.* Gen. xi. 4. Let us build a tower, whose top may reach unto heaven. Deut. i. 28. The cities are great, and walled up to heaven. Dan. iv. 11. The tree grew, and the height thereof reached unto heaven. 2. *Exalted Dignity and Dominion.* Job. xx. 6. Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever. Ps. viii. 1. O Lord, who hast set thy glory above the heavens. Isa. xiv. 12. How art thou fallen from heaven, O Lucifer! Matt. xxiv. 30; Mark xiii. 26. The Son of man coming in the clouds of heaven with power and great glory. 3. *A high Degree of various other Things.* 2 Chron. xxviii. 9. Thou hast slain them in a rage that reacheth up to heaven. Jer. li. 9. Her (Babylon's) judgment reacheth unto heaven, and is lifted up even unto the skies. Isa. lv. 9. As the heavens are higher than the earth, so are my ways higher than your ways.

From the preceding sections taken together, the following conclusions are fairly deduced. 1. There is no one instance in which שמים or שמיא are used in the *Old Testament* to signify either the *place* or the *condition* of righteous human beings in a future life. 2. There is not any text in the *New Testament* in which Ουρανος denotes the *place* in which the righteous of mankind shall dwell after death or the resurrection. 3. Ουρανος means the *state* or *condition* of the righteous in the life *to come* exclusively in only fifteen instances; six others being only parallel passages in different evangelists.

Upon the whole, it appears that the design of revelation is not to inform us of the *place* in which the righteous will dwell in the future life, but of their condition and state.

☞ *The above is abridged from Simpson's Essays on the Language of Scripture, to which the Reader is referred for a more copious illustration of the subject.*

ADVANTAGES OF UNITARIANISM.

(Concluded from p. 236.)

On the advantages of Unitarianism, I have but a few words to add, by way of conclusion. When we contemplate futurity and look forward to the completion of the divine plans of grace and mercy to the children of men, Unitarianism presents a prospect denied to the advocates of the orthodox system.

They regard Sin, not only as infinite in malignity, but eternal in duration; always existing, and for ever opposing the divine benevolence. Their system tells them of an eternal hell, of endless torments, and of the unfading laurels of Sin and Death, the mighty conquerors who have spoiled the chief work of Jehovah, and who will for ever triumph in their achievements, and hold "divided empire with heaven's high King." Unitarianism points her disciple to the views the Gospel gives of the conquest over Sin, the destruction of Death itself, the total cessation of pain; of a state from which sorrow and crying shall flee away. When the Messiah of God shall give up the kingdom to the Father; subdued, purified, and freed from all evil. Then shall God be all in all. This is the glorious consummation of the dispensation at the head of which is placed the man of Nazareth; whom God made the leader to life, the first-born among many brethren, and the minister of his grace and mercy to the whole human race; and through whom all the families of mankind shall be blessed.

Leaving these hints to the consideration of *Solon*, and your readers, I am, Gentlemen, yours, THEOPHILUS.

To the Editors of the Christian Reflector.

GENTLEMEN,

Desirous of information on a subject which strikes me, as being worthy of great consideration, I apply through the medium of your work, to those of your readers who may have devoted a considerable part of their time to theological studies, and who may be inclined to assist one who has not, perhaps, had the same opportunity for deep research as themselves. To such persons I would wish to submit the following query, "If we are to regard Heaven as a *state*, (which I have been given to understand most, or at least many, of the Unitarians do) and not a *place*; what are we to think of the ascension of Jesus Christ; what are we to conceive of the words of the evangelists, when they speak of him as "carried up into heaven;" or to what place can he be said to have departed, unless to that heaven, the enjoyment of which was to be his reward, and is to be the reward of those of us who faithfully perform our duty here on earth?"

I remain, Gentlemen, respectfully yours, T. J.

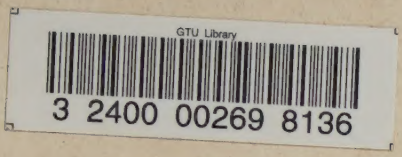
TO CORRESPONDENTS.

N. B. All Communications must be addressed, *free of Postage*, to the Editors, to the care of F. B. Wright, Printer, Castle Street, Liverpool.

☞ Letter Box in the Door.

END OF THE FIRST VOLUME.

F. B. WRIGHT, PRINTER.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